



WEST OF ENCYCLICAL BEGINS ON PAGES 11, 12 — RELATED FEATURES, COMMENT ON PAGES 6, 7, 10, 13)

Pope Prescribes Church Doctrine For World Ills

VATICAN CITY (NC) — Pope John XXIII in his long-heralded encyclical said that lim-
socialization can benefit so-
y and that rich countries
ve a duty to help the under-
veloped nations.

Four new social problems
nfront modern man, the

Pope said in his letter to the Catholic world. He said they must be solved in terms of truth, justice and love. He listed these problems:

- The depressed state of agriculture in an increasingly industrial and technological world.
- The great differences be-

tween the underdeveloped na-
tions and the technological, ad-
vanced nations.

- The world population in-
crease and its relation to ec-
onomic development.
- The lack of mutual trust
among nations.

The encyclical, Mater et Ma-

gistra, was written, the Pope said, because "We feel it Our duty to keep alive the torch lighted by Our great predeces-
sors and to exhort all to draw from it inspiration and orienta-
tion in the search of a solu-
tion to the social problems more adapted to our times."

IN FOUR PARTS

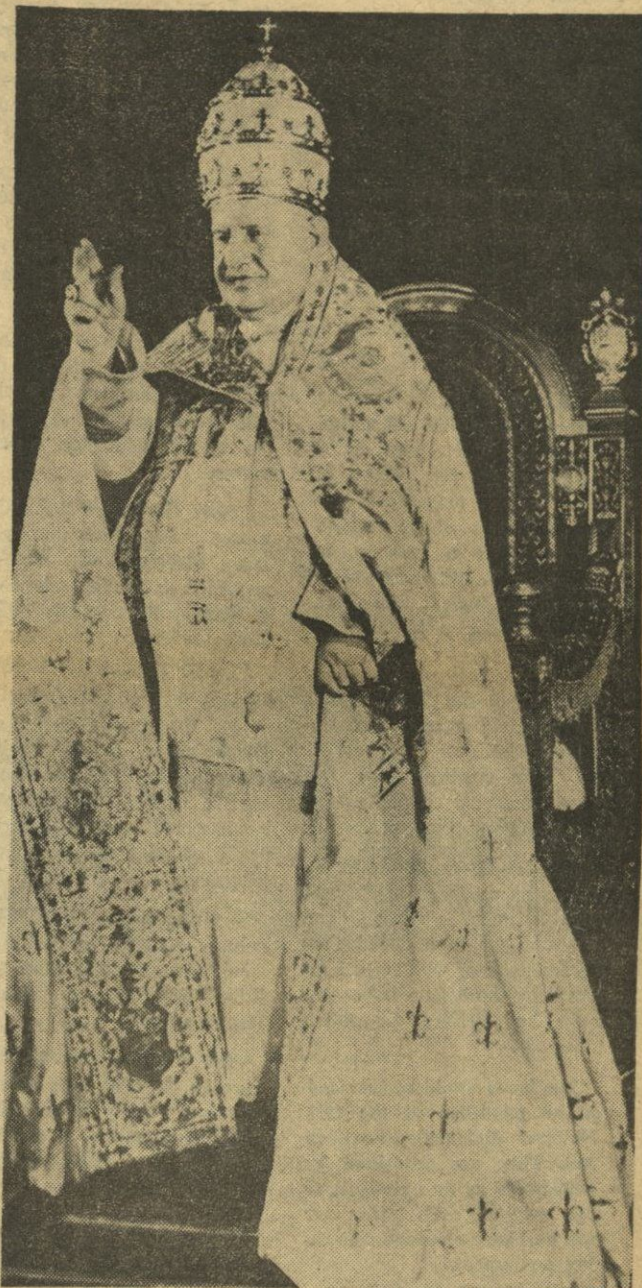
The 20,000-word encyclical commemorates the 70th anni-
versary of the publication of
Pope Leo XIII's great social en-
cyclical, Rerum Novarum. The
new encyclical is dated May 15.
But its release to the world was
held up until translations in va-
rious languages could be given
out simultaneously.

The encyclical is divided
into four parts. The first part
reviews teachings of Rerum
Novarum and of subsequent
documents on similar subjects
issued by Pope Pius XI and
XII. Part Two is an explana-
tion and development of the
teachings of Rerum Novarum.
Part Three spells out the four
major new aspects of social
life and the Church's teaching.
The final part discusses the
reconstruction of social rela-
tionships on the basis of truth,
justice and love.

Underlining the teachings of
his predecessors, Pope John re-
affirmed the right of private
property. He spoke of the evils
of excessive governmental in-
terference in social and eco-
nomic life, but at the same time
warned that public authorities
may not remain inactive in pro-
moting the public good.

The encyclical discussed at
length the phenomenon of "so-
cialization." It is at the same
time, the Pope said, "an effect

(Continued on Page 10)



N. C. Photo

POPE JOHN XXIII has written a new encyclical, "Mother and Teacher," which brings the social teachings of the Church up to date by projecting them against present-day conditions.

COINSTITUTIONAL FOR BOYS, GIRLS

2 Lauderdale High Schools

(When, where to register for
our new high schools —
Page 2.)

Plans for two new high schools
the Fort Lauderdale-Pompano
area were announced this week
Bishop Coleman F. Carroll.
Construction of the coinstitution-
project — one school for boys
and one school for girls — will
started almost immediately.

They will be the fourth and
fifth new high schools to be
opened in September and will
bring the total number of high
schools in the Diocese of Mi-
ami to 18.

Classes in the 9th and 10th
grades will be opened in
September for pupils from nine
parishes.

SEPARATE FACULTIES

Two separate faculties will
conduct the schools. The one for
boys will be staffed by a group
of priest-educators from the
Premonstratensian Fathers. In charge
of the school for girls will be
Sisters of St. Francis of Mary
Immaculate, of Joliet, Ill.

As yet unnamed, the schools
will be located on a tract of

ground in the Coral Ridge sec-
tion of Fort Lauderdale.

Parishes to be served by the
new high schools are:

St. Joan of Arc, Boca Raton.

St. Elizabeth, Pompano
Beach.

St. Coleman, Pompano
Beach.

Assumption, Pompano

Beach.

Blessed Sacrament, Fort
Lauderdale.

St. Clement, Fort Lauder-
dale.

St. Pius X, Fort Lauder-
dale.

St. Vincent, Margate.

St. Anthony (north of Sun-

(Continued on Page 2)

All School Aid Bills Tabled; May Mean No Action In '61

WASHINGTON (NC) — The
House Rules Committee by an
8-7 vote tabled all proposals for
Federal aid to education and
thereby killed virtually all
chance for congressional action
in 1961.

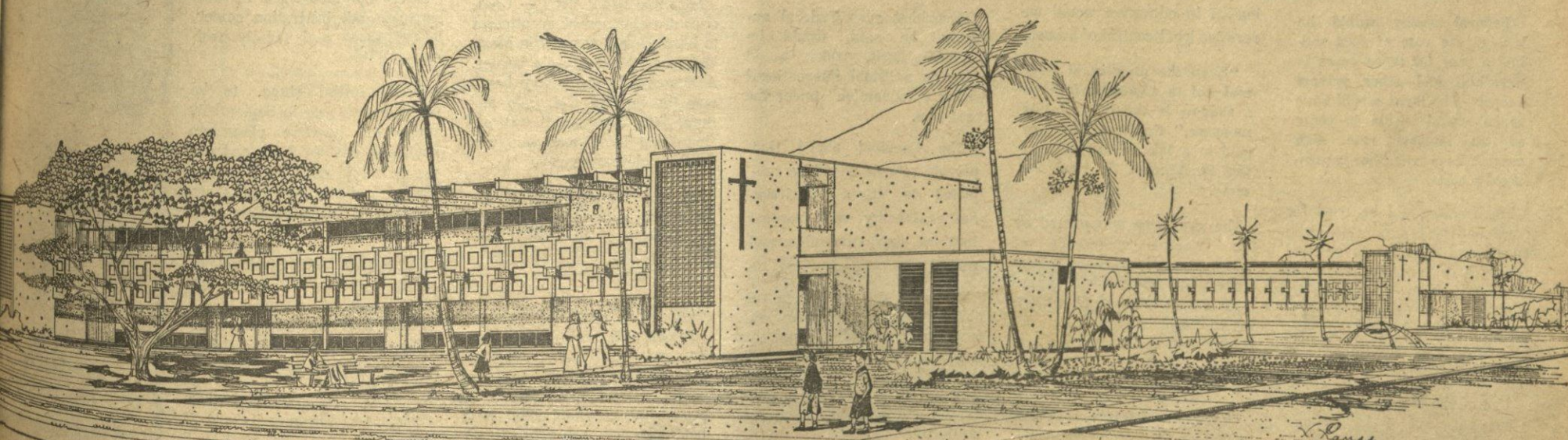
Shelved by the Rules Com-
mittee action were the admin-
istration's public school bill
for construction and teachers'
salaries; a bill to revise the
National Defense Education
Act which included long-term

loans to private schools; and
a college scholarship and con-
struction bill.

Rules Chairman Howard W.
Smith of Virginia said after the
vote: "I don't know of any way
the action can be reversed in
this committee."

The motion to shelve the bills
was made by Rep. William Col-
mer of Mississippi. Reports said
the motion was supported by

(Continued on Page 2)



Sketch Of Two New High Schools To Be Erected In Coral Ridge Section Of Fort Lauderdale. Girls and Boys Will Be Instructed In Separate Classes.

All School Aid Bills Tabled; May Mean No Action In '61

(Continued from Page 1)

the five Republican members of the committee — Reps. Clarence J. Brown of Ohio, Katharine St. George of New York, H. Allen Smith of California, Elmer J. Hoffman of Illinois, and William H. Avery of Kansas — plus Democrats Colmer, Smith and Rep. James J. Delaney of New York.

DEMOCRATS AGAINST MOTION

Those voting against the motion, it was reported, were all Democrats — Reps. Ray J. Madden of Indiana, James W. Trimble of Arkansas, Homer Thornberry of Texas, Richard Bolling of Missouri, Thomas P. O'Neill, Jr., of Massachusetts, Carl Elliott of Alabama and B. F. Sisk of California.

Thus, according to this breakdown, two Catholics voted against tabling — Madden and O'Neill — and two for — Delaney and Hoffman.

The committee reaffirmed its intention at once by tabling, 8-7, a motion to reconsider.

Theoretically, the school aid bills could still come to a House vote in this session of Congress if a majority of the 219 members of the House were to sign a petition to force a vote. But there seemed little chance that this would happen so late in the session.

Speaker of the House Sam Rayburn said even before the Rules Committee vote that it was "very doubtful" that the House would act on any school aid legislation this year.

Before the House committee's action, the proposal for Federal loans to private schools had moved closer to a decision on the Senate floor with 10 to 5 approval by the Senate Labor and Public Welfare Committee (July 13).

The loans would be included in an extension of the 1958 National Defense Education Act. They are described by supporters as an extension of the original act's loans for the purchase of certain teaching equipment.

LEGAL MEMORANDUM

The constitutionality of the loans has been supported by a Kennedy administration legal memorandum, although the administration did not include the loans in its proposals for the bill.

Federal money would be lent at the rate of \$125 million a year for three years to parochial and other private schools. The loans would have to be repaid within 40 years at an interest rate high enough to cover the government's costs.

The funds could be used for construction, but only to build rooms and facilities to be used for science, mathematics or modern foreign language instruction, for physical fitness programs or for teaching English to students whose main language is not English.

Use of the loans for any religious purposes or for general education would be banned.

The 10 to 5 vote of approval came in a closed session, but reports indicated that four Democrats and one Republican voted against loans.

Opposed were: Sens. Lister Hill of Alabama, Ralph W. Yarborough, of Texas, Jennings Randolph of West Virginia, Quentin N. Burdick of North Dakota, all Democrats, and John G. Tower of Texas, Republican.

Supporting loans were these Democrats: Sens. Pat McNamara of Michigan, Wayne Morse of Oregon, Joseph S. Clark of Pennsylvania, Harrison A. Williams Jr., of New Jersey, Benjamin A. Smith II of Massachusetts and Claiborne Pell of Rhode Island.

Republican support came from Sens. Barry Goldwater of Arizona, Clifford P. Case of New Jersey, Jacob K. Javits of New York and Winston L. Prouty of Vermont.

The vote came on a motion by Senator Randolph to drop the loans from the bill which was presented the full committee by its education subcommittee.

Before the House Rules Committee action, Rep. James Delaney of New York, who was regarded as holding a key vote, criticized all current Federal aid to education proposals.

FEARS DISCRIMINATION

Delaney told newsmen he thinks the public school bill discriminates against private school pupils, would lead to excessive Federal interference in local school control and eventually would crush all nonpublic schools.

The measure to lend private schools, Federal funds, he said, would actually help them "very little." He called it "more or less of a sop."

His view of the best approach, he said, is to give the Federal money to individuals and permit them to use it at the school of their choice.

Proposal Made By UNESCO Called Threat To Schools

LOS ANGELES (NC) — James Francis Cardinal McIntyre charged here that an UNESCO resolution on discrimination in education would undermine local control of schools.

"Even the dangers of Federal aid to education fade to a shadow in the light of this measure," Cardinal McIntyre said in a talk to members of the St. Vincent de Paul Society.

The resolution was passed by the general conference of UNESCO — the United Nations Educational, Scientific and Cultural Organization — at a meeting in Paris last December. Its ratification is now pending in various member states, including the U.S.

Cardinal McIntyre said the effect of the resolution would



Voice Photo

COMMUNIST propaganda magazines and newspapers arrive daily at Miami International Airport aboard Pan American airliners from Cuba. Customs officials say shipments are legal.

Miami A Key Send-Off Point For Cuba's Red Propaganda

Miami is now a principal distribution point for Red propaganda both to and from the communist-controlled island of Cuba.

Large bundles of newspapers and magazines arrive daily at Miami International Airport aboard Pan American Airways Havana to Miami flight. Such publications as "Hoy," leading communist daily; "Revolucion," the "mouthpiece" of the Castro regime; and magazines, Bohemia, Verde Olivo and Inra, are labeled for distribution in the Greater Miami area as well as to other key cities throughout the U.S.

The propaganda is also earmarked for delivery to Costa Rica, Panama, Aruba, Caracao, Haiti and other Central and Latin American ports.

Likewise shipments of Russian and East German periodicals arrive in Miami en route to Cuba although few U.S. newspapers and magazines are reaching Cuba.

Cuban exiles now in Miami revealed that copies of "Revolucion" are being sold here to pro-Castro residents. According to U.S. Customs officials the shipments of communist literature are legal.

Landslide Uncovers 4th Century Mosaic

ROME (NC) — A landslide here has brought to light an early Christian mosaic which was lost for over 200 years.

The mosaic decorates a niche three feet high by six feet wide which once stood above the catacombs of Domitilla south of Rome. It is the work of a fourth-century artist.

The major scene pictures Christ enthroned with SS. Peter and Paul seated on either side at a lower level.

Nun Deadens Bomb Thrown At Convent

MEXICO CITY (NC) — Catholics are alarmed at an attempt to burn down a convent in Mexico, near the California border. A home-made incendiary bomb was thrown into the patio and burst into flames but was extinguished by a nun who was washing clothes nearby.

In this capital, Castroist slogans were painted in big letters on the walls of the Colegio Mexico.

Dies Before Consecration

ROME (NC) — Bishop-elect Bernard Manyurane, 48-year-old African priest was recently named first Bishop of Ruhengeri, Ruanda, died here before he had been consecrated.

Where, When To Register For 4 New High Schools

Registration of pupils to attend four of the five new schools to be opened by the Diocese of Miami next September will begin next Sunday, July 23. They will have classes only 9th and 10th grades. Registration already has been provided for the new four-year course high school in West Palm Beach for pupils attending the former St. Ann High School there.

The new schools which will now begin registering pupils for the 9th and 10th grades are:

● LaSalle High School for boys, adjoining Immaculate Academy in Southwest Miami and serving the following parishes: Gesu, SS. Peter and Paul, St. Michael, St. Hugh, Little Flower, Epiphany and St. Agnes.

● High school for boys in the Golden Glades area of North Dade County and serving the following parishes: Immaculate Conception, St. Monica, Our Lady of Perpetual Help, St. James, St. Philip, Holy Family, Visitation and St. Lawrence.

● Co-institutional high schools for boys and for girls in the Coral Ridge section of Fort Lauderdale, and serving the following parishes: St. Joan of Arc, Boca Raton; St. Elizabeth, Pompano Beach; St. Coleman, Pompano Beach; Assumption, Pompano; Blessed Sacrament, Fort Lauderdale; St. Clement, Fort Lauderdale; St. Pius X, Fort Lauderdale; St. Vincent, Margate, and St. Anthony (north of Sunrise Blvd.) Fort Lauderdale.

Announcement of the registration

tration will be made at the churches of all parishes involved next Sunday and following Sunday. Each parish has received registration cards.

Pupils who will be in the 9th and 10th grades, accompanied by a parent, are to go to the rectory of their own parish to fill out the registration cards during the following hours:

Sunday, July 23 — After 5 p.m. Mass.

Monday, July 24 — 9 a.m. or 7 to 9 p.m.

Tuesday, July 25 — 9 a.m. or 7 to 9 p.m.

Sunday, July 30 — After 5 p.m. Mass.

Tuesday, Aug. 1 — 9 a.m. or 7 to 9 p.m.

The registration cards forwarded to Msgr. William McKeever, superintendent of schools, in the Chancery, 6301 Biscayne Blvd., The school department of the diocese will process all registration cards and contact applicant prior to the opening of school in September.

New High Schools For Boys And Girls In Ft. Lauderdale

(Continued from Page 1)

rise Blvd.) Fort Lauderdale.

One grade will be added in each of the two succeeding years until both schools are offering the full four-year high school curriculum in September of 1963.

The master plan calls for the eventual construction of six two-story buildings of eight classrooms each, providing for a total enrollment of 2,400 students.

In addition to the classroom buildings, there will be built a cafeteria, laboratory building and library, to be used jointly by both boys and girls.

Each will also have its own separate administration center, locker room and faculty residence.

In the initial stage, to be ready for classes in September, there will be two classroom buildings, one for boys and one for girls and each with its own faculty facilities. The first structures will accommodate 400 students each.

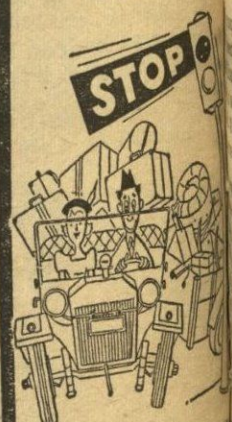
The floor and roof structure of the building is an eight-foot wide precast concrete unit, which will expedite construction and also become a dominant feature of the design.

sun shield for the first floor classrooms. These units are of decorative concrete and will

have a bas relief cross motif on them.

The buildings will be built by a centrally located system to provide year-around comfort.

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INFANTS are among the many children who presently need foster homes, according to an appeal issued by the Catholic Welfare Bureau

of the diocese. The bureau is looking for volunteer foster parents who will provide love and family living for the youngsters.

\$4600 In Aid Given To Poor

MARGATE — Clothing and furniture valued at \$4,000 was given to needy families in the Broward county area during the last six months by the St. Vincent de Paul Society.

Members of the laymen's charitable organization also gave nearly \$600 in cash to help transient persons, according to reports made last Sunday at a meeting in St. Vincent de Paul parish.

Laymen representing De Paul units of 11 parishes, constituting the Fort Lauderdale Particular Council, assisted at Mass celebrated by Father Joseph E. Baumont and afterwards conducted a business meeting in observance of the feast of St. Vincent de Paul, July 19.

William V. Nolan, president, noted that since the founding of the Particular Council last October, four new parish units conferences have been established. The society is working to set up additional conferences in the future.

The group voted to establish a Vincent de Paul bursary to assist financially in the education of a seminarian. A contribution of \$1,000 will be added to the bursary every six months.

In reporting the activities of the Salvage Store which the council operates at 19 NW 1st Ave., Fort Lauderdale, Mr. Nolan said the council will soon establish a similar store in the West Hollywood area. Father Lamar J. Genovese was present at the meeting.

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IN NEED of foster parents are young girls like the two shown above. Clothing and medical care for foster children, and money for their food, are given to foster parents by the welfare bureau which supervises the program.

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Foster Homes For Children Sought By Catholic Welfare

The Catholic Welfare Bureau is looking for parents who will provide affection and temporary care at home for infants, toddlers and children of school age.

The call for volunteers to join the foster home program was issued by the bureau because there are "at the moment children that require a home and the benefits of family living."

Foster parents receive a weekly stipend to cover the cost of the foster child's food and lodging. Clothing and medical care are also provided by the agency.

Preferred are homes where the children will be accepted as members of the family and where they will receive spiritual and intellectual guidance during their stay.

Persons who have children of their own are particularly

urged to look after the youngsters available through the welfare bureau which is located at 395 NW First St., Miami.

Interested parents should contact Miss Betty Chazarra at the agency. FR 9-2893.

In the Broward County area, the foster home program is administered by the Catholic service Bureau, Mrs. Lee Barone, Jackson 2-9970.

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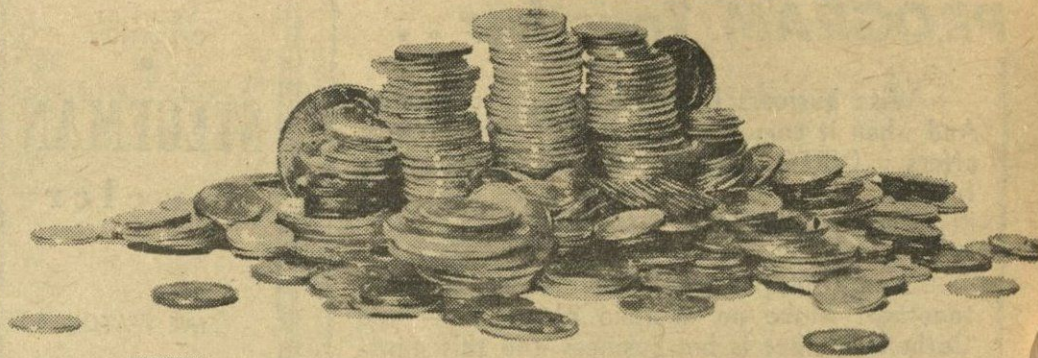
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Here Are The Main Points Of Papal Social Encyclicals

NCWC News Service

The new encyclical of Pope John XXIII was drawn up to commemorate anniversaries of two major papal documents dealing with the social order. Here are main points of the three:

★ ★ ★

RERUM NOVARUM (On the Condition of the Working Classes), issued by Pope Leo XIII on May 15, 1891:

- Proclaimed the priority of man and his family over the State.
- Condemned not only Marxist communism and socialism, but also monopoly capitalism and industrial slavery. Socialism was labeled a violation of man's natural right to own property.
- Asserted that every worker has a right to a living wage.
- Held that workers have a right to form unions, to engage in collective bargaining, and to strike for just cause.
- Said that the State has a special duty to care for and protect the workers, and that the law should step in to right injustices and settle strikes detrimental to the common good.
- Called for social insurance provisions so as to give effective aid "not only in cases of accident, but also in sickness, old age, and distress."

★ ★ ★

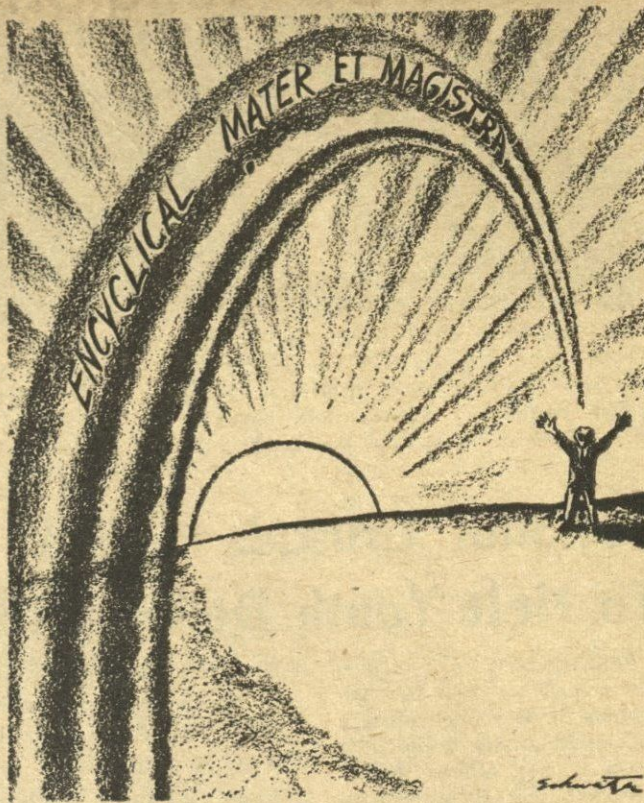
QUADRAGESIMO ANNO (On Reconstructing the Social Order), issued by Pope Pius XI on May 15, 1931:

- Upheld Rerum Novarum as "the Magna Charta upon which all Christian activity in the social field ought to be based."
- Reiterated that true socialism is "utterly foreign to Christian truth," as its concept of life is material rather than spiritual.
- Condemned individualistic capitalism and unrestrained monopoly for crushing the mass of mankind with "hardships and difficulties."
- Asserted that "the worker must be paid a wage sufficient to support him and his family."
- Declared it "an intolerable abuse, and to be abolished at all cost, for mothers on account of the father's low wage to be forced to engage in gainful occupation outside the home . . ."
- Fostered international cooperation: "Since the various nations largely depend on one another in economic matters and need one another's help, they should strive with a united purpose and effort to promote by wisely conceived pacts and institutions a prosperous and happy international cooperation in economic life."

★ ★ ★

MATER ET MAGISTRA (Mother and Teacher), by Pope John XXIII, dated May 15, 1961:

- Drew a sharp distinction between socialism and socialization, condemning the first and upholding the second. "So long as socialization confines its activity within the limits of the moral order . . . it helps to promote . . . truly personal characteristics."
- Declared that "every effort must be made" to provide that the rich accumulate only "a just share" of profits, and that "an ample sufficiency be supplied to the workingman."
- Held that "fruitful and lasting" peace is impossible if the differences between people's social and economic conditions are too great.
- Called for broad international cooperation to help the underdeveloped nations overcome their "permanent state of poverty, of misery or of hunger" — "perhaps the major problem" of today.
- Asserted that in some countries the people are forced "to undergo inhuman privations in order to increase the output of the national economy at a rate of acceleration which goes beyond the limits permitted by justice and humanity."



FOUNTAIN OF HOPE

DIOCESAN BURSE FUND APPEAL

Missions Share In Drive

Every parish should establish its own burse. A burse is a sum of money to help pay the training expenses of a student for the priesthood. By providing a burse of their own, parishioners will share in the apostolic works of every priest aided to ordination by that burse.

Even the mission areas of the Diocese of Miami are well presented in the burse campaign. In addition to the immediate donations of money, two appropriate ways of aiding your local parish burse fund are to remember to leave money in your will and to transfer part of your insurance so that your parish burse fund becomes a beneficiary. For further information contact:

The Burse Office
6301 Biscayne Blvd.,
Miami 38, Florida

Some Mission burses you might like to help:

Blessed Sacrament, Fort Lauderdale	\$107
St. Christopher, Hobe Sound	\$127
St. Francis de Sales, Miami Beach	\$500
St. Jerome, Fort Lauderdale	\$151
St. Jude, Jupiter	\$80
St. Mary, Pahokee	\$25
St. Michael, Wauchula	\$18

The VOICE

The Diocese of Miami
Weekly Publication

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THE COMMUNIST STORY

The Popes Warned World Of Dangers Of Communism

By FATHER DONALD F. X. CONNOLLY

It is an interesting fact of history that between 1945 and 1960, 41 nations won their freedom from Western colonial control. A generally peaceful process, over 801 million people in an area of 9.9 million square miles have achieved for themselves a liberation dependent only upon their willingness to preserve it.

Contrasted to this procedure in the past 40 years, 17 countries and eight other regions, with a population of 840 million people in an area of 7.6 million square miles, have fallen victim to Communist aggrandizement, a subjection worse than any other known. Consistently the Soviets have acquired their "colonies" by force and subversion, violating the deepest traditions and rights of these other territories.

An American public figure, after a tour of Eastern Europe wrote for The New York Times on Aug. 28, 1958, "The peoples of the small countries of Eastern Europe did not choose Communism, it was imposed on them by the Red Army at the end of the war . . . Communism has had its way in Europe only by force and conspiracy, not by choice . . . Moreover, the new Russian Empire is a jail — you cannot get out once you are in — as Hungary bears witness."

INHUMAN POLICY

Long before the free world realized the danger of the Communist ideology as a way of life, the Popes warned of the dire social consequences to follow if godless tyranny were permitted to continue unmolested. Pope Pius XI in Quadragesimo Anno stated that Communism would not hesitate to secure class warfare and the destruction of private property.

"Once it has gained power anywhere in the world," He added, "its policy is both cruel and inhuman."

The Holy Father went on to speak of the regrettable error of those who look upon the spread of communism with indifference. The Pope himself told us that the issue is Christ or chaos.

He was only echoing the earlier works of other pontiffs, particularly Pope Leo XIII's The Christian Constitution of States, where we learn that, "... no society can hold together unless some one be over all, directing all to strive earnestly for the common good; . . . This authority . . . has God for its author. Hence it follows that all public power must proceed from God . . . Everything, without exception, must be subject to Him, and must serve Him, so that whosoever holds the right to govern, holds it from one sole and single source, namely,

God, the Sovereign Ruler of all."

PRECISE FULFILLMENT

Granted the reality of Communism's present domination over so many nations, we have a precise fulfillment of that thing that the pontiffs said would happen if we neglected the practice of Christian social principles. A 1961 edition of The Communist Colonization, published in New York by the Assembly of Christian European Nations, chronicles the sad state of Soviet subjects.

The report claims that after 15 years of Soviet control, Europe has lost all its vitality and individuality. While industrial plants and public offices have been over employed, endemic unemployment has lingered in small towns and farmland areas. The resulting decline in living standards helps to explain the recent East German and Czech unrest, the Poznan riots, and the Polish and Hungarian revolutions. An estimated \$20-25 billion dollars' worth have been removed from the captive nations since 1944.

Workers in Communist countries have been deprived their right to choose and jobs or residences, to organize trade unions, to strike, to express opinions and beliefs. Laborers must work for the state and accept its conditions of work, which are adjusted to fit the state's needs and not workers' capacities. In addition to these "normal" laborers, several million people are forced to work in prisons, labor concentration camps, and public work projects.

PICTURE OF SUFFERING

In the material order of things there are fewer telephone lines in the captive area of 100 million persons than in one American city the size of Baltimore. Heating appliances and other labor saving devices are rareties. Food shortages are a constant nightmare. Only extraordinary military, economic and political measures have prevented a scale internal counter-revolution by Red victims of all the subject nations.

The conclusion to be drawn from this sad picture of suffering is obvious. But it needs to be stated explicitly to awaken some Catholics who seem unable to learn the lesson: we must listen to the popes when they speak to us on social issues.

If we do not, we are asking for the punishments which predict as a consequence of ignoring the laws of God in community life. If we are to find a solution to modern problems we must read the encyclicals of the pontiffs. Why not with a slow, thoughtful reading of the latest document on the social scene, just released by Pope John XXIII, entitled Mater et Magistra.

Why Do Some Claim To Give Up Religion?

AN ALTAR BOY NAMED "SPECK"

FATHER JAMES J. WALSH

Sooner or later almost everyone has the experience of meeting people who have "given up religion." Some of them are ready to tell everyone the cause, as a person may readily tell of his operation. Others maintain a stoic silence, and sometimes even those members of a family are at a loss to explain the desertion.



Father Walsh

We are referring here only to those who have given up the faith because of cowardice. I know that is a hard word, but it is accurate here.

Many of these people moved with the crowd for years in the Church, as long as everything went well. Then perhaps something happened that scandalized them, some kind of opposition that they were unwilling to face. They lacked at that critical moment the spiritual courage to accept a humiliation or to ignore a misunderstanding or to go along with an unexplainable situation. They chose instead to run away and give up Christ and His Church.

Our Lord was greatly concerned about this very thing, the danger of scandals, even with regard to the Apostles. He warned them they were in for some very rough treatment and not to lose heart because of it.

They were to experience opposition not only from enemies

TRUTH OF THE MATTER

on the outside, but from those expected to cooperate on the inside. They were to have the sickening experience of seeing friends turn against them.

Now what Christ said to His Apostles, He means to apply to a lesser degree to each of us, "that you may not be scandalized." What strikes us here is the fact that the picture of Christianity thus drawn by Our Lord is not a rosy one.

Despite this, there are some who expect religion to be easy and pleasant, to be always effective in removing major problems and to reward their fidelity by smoothing the road of life. These are the potential quitters.

In time unless their view is changed, they are certain to be disillusioned. There are many gates open for flight, because there are many forms of scandal, many kinds of unexpected opposition. These need not be heartbreaking tests, such as our heroic brothers in Cuba and other communist lands are undergoing.

Some give up because of a rebuke in the confessional. They stay away 20 or 30 years or for the rest of their lives, because a confessor spoke harshly or perhaps because he insisted on a firm purpose of amendment. What an exhausting job it must be to stay angry so long!

Others are rocked by the death of a loved one. They react as if God has done them an injustice, and as a kind of pub-

lic slight to Him, they stay away from church.

Some are upset when a relative who never had five minutes time for God or religious duties is refused Christian burial. The family pride is hurt, not by the relative's infidelity, but by the pastor's necessary decision. So they give it all up.

The loss of income or a sudden serious sickness becomes for some others a stumbling block to faith. How often do we hear, "How can God do this to me? What have I done to deserve this? Is that what I get for being a good Christian?"

Some are shaken by discrimination against Catholics. Regardless of what happened to Christ, the Apostles and the saints in every generation, they cannot bear the sneers and ridicule of bigots, to say nothing of the oppression of persecutors. If this is God's church, they murmur, how can these things happen.

Others are embarrassed among their worldly minded friends by the unpopularity of the Church, by the "old fashioned" label posted on some of her moral attitudes. They can't stand the cynical criticism, and keep backing up, step by step, until they back out of the Church.

Christ never promised an easy, problemless religion. "The world will hate you . . . but have confidence, I have overcome the world!" He reminded us.

Christ remained the same divine Lord and Redeemer despite the weaknesses of the Apostles and the opposition of civil rulers. So today, no matter what undesirable experience may befall a person, the hypocrisy of some "pious" churchgoer, the lapse of a priest, the slur of a bigot, the brutality of a communist leader, Christ and His Church remain the same.

We all need the same grace to toughen the soul, lest we be weak enough to let scandal separate us from the Church.



"Aw, don't worry . . . We'll never be replaced by a machine!"

The Greatest Obstacle To Love Of God

By FATHER KILIAN MCGOWAN

The Greatest obstacle to the love of God is Pride. For Pride is excessive desire for our own excellence, whereas charity seeks out God as the Supreme Object of our strivings. Pride is wrapped up in self, whereas charity fixes the mind, heart and will on God. Being directly opposed to the First Commandment, Pride is therefore the greatest sin of all.



Father Kilian

Pride is the root-cause of the tendency to make our Ego, rather than Christ the center of our lives. That's why Our Blessed Lord demanded self-denial as the first characteristic of His followers. In a certain sense, the only mortification that is essential is this denial of the self that is contrary to the law and love of God. Nothing sabotages the

BE YOU PERFECT

Christlife in us as much as does Pride.

Pride is actually a kind of false religion for it places the false idol of self where the image of God belongs. It is an exaggerated worship of self for it makes self one's beginning and last end. It causes us to make headlines of the good we do, and it buries our defeats and failures. It can cause us to viciously cut down and debunk others lest they detract from our imagined excellence.

It closes its ears to objective criticism and suggestion, but has them open for the applause it ever seeks. It closes its eyes to virtues that are very obviously — to everyone else — lacking, yet pride calls attention to every least accomplishment. Most tragic of all, it can make us lead our lives for our sake and not for God's. It is truly a false worship of self.

Pride also makes ingrates of us. Why is this? Because fearful that we lose the credit for our successful efforts and the applause for our achievements, we are reluctant to trace them to their source in God. And yet, the only thing is our lives in which God had no hand is our sins. What else is there that has not been received from Him? Pride seems blind to this basic truth.

Pride makes a cancer of a cell in the Mystical Body of Christ. A cancerous cell is a self-willed runaway, living for itself, refusing to work with the healthy cells of the body. The cancer of Pride damages the life of the Mystical Body impeding the circulation of life and love from Christ the Head to His members. Cutting itself off from Christ, it is useless to the body.

Finally, Pride can turn us into thieves because it steals the glory that belongs to God alone.

In the Providential ordering of our lives everything is ultimately directed to the glory of God. But the proud man spares no effort to construct a cathedral wherein he enshrines his own excellence. He is, therefore a thief of the Power, Wisdom and Love of God.

Undoubtedly, the saddest effect of pride is that presumption that makes the proud man think he is so important that God couldn't possibly exclude Him from the Vision of God in heaven. He thinks he can save his soul without true self-denial, and storm heaven without true hope. He has forgotten that God must be in his heart before his heart can be in heaven.

Is it any wonder that God resists the proud man? God cannot help the proud man, for he is beyond all helping — that is, until he sees and experiences his need for God. His conversion will begin when he sincerely prays: "Lord, be merciful to me a sinner." And so will ours!

How Do You Rate on Facts of Faith?



By BRIAN CRONIN

- The normal population of the Vatican is approximately: — (a) 1,000 (b) 10,000 (c) 100,000 (d) 1,000,000
- The last ecumenical council was convened by Pope Pius IX and resulted in the definition of what dogma? — (a) The Immaculate Conception (b) Papal Infallibility (c) The Assumption (d) The Transubstantiation
- The Sermon on the Mount was the occasion on which Christ introduced: — (a) The Sacraments (b) The Eight Beatitudes (c) The Mass (d) The Our Father
- Who is the patron saint of journalists? — (a) St. Matthew (b) St. Mark (c) St. Luke (d) St. Francis de Sales
- In the Credo part of the Mass, the priest says the: — (a) Apostles' Creed (b) Nicene Creed (c) Athanasian Creed
- Which Catholic country elected a Protestant as its first president in the 1930's? — (a) Italy (b) Spain (c) Portugal (d) Ireland
- Who, in all his glory, was compared to the lilies in the field? — (a) Solomon (b) Moses (c) David (d) Jacob
- In which of the Stations of the Cross does Veronica wipe the face of Jesus? — (a) The Fifth (b) The Sixth (c) The Seventh (d) The Eighth

Give yourself 10 marks for each correct answer below.
Rating: 80-Excellent; 70-Very Good; 60-Good; 50-Fair

- 1 (a) 2 (b) 3 (c) 4 (d) 5 (b) 6 (d) 7 (a) 8 (b)

What Popes Have Said On Social Problems

By FATHER JOHN F. CRONIN
NCWC News Service

The two papal encyclicals which have commemorated Leo XXIII's trailblazing encyclical on labor, "Rerum Novarum," have broadened the scope and refined the principles laid down in that encyclical.

Both came to grips with new problems and situations that have emerged since Pope Leo's time.

Pope Leo's encyclical of May 15, 1891 was addressed to the world but largely concerned itself with conditions brought about by the industrial revolu-

tion. Its primary emphasis was on labor in the manufacturing and mining industries.

Pope Pius XI's encyclical of 40 years later, "Quadragesimo Anno," covered a wider range but touched mainly on manufacturing, mining and commerce.

The present encyclical of Pope John XXIII introduces the problems of farming and of underdeveloped nations striving to catch up with highly industrialized countries.

Pope Leo emphasized "the enormous fortunes of some few individuals and the utter poverty of the masses." But he rejected socialism as a remedy, and firmly upheld the right to private property.

He also defended the right of labor to organize and entered a strong plea for new laws that would correct abuses in society.

Pope Pius XI, like Pope Leo, condemned the disparity of income and wealth between the rich few and the propertyless many. But he went beyond his predecessor in noting what might be called "structural abuses" in the economic system, such as stock speculation, financial manipulation, excessive competition and its opposite, monopoly, and the corruption of the state by finance capitalism. In addition, he noted a corruption of morals, the denial of justice and charity, and a prevalence of greed.

Pope Pius XI repeated but somewhat modified Pope Leo's condemnation of socialism. He warned against the threat posed by communism.

While upholding the right of property, as did Pope Leo, Pius XI pointed out that ownership has a social character as well as an individual character. To both capital and labor he pointed out their social obligations as well as their rights.

He made more precise the concept of a living wage by specifying that this be a family wage.

He echoed Pope Leo's call for proper social legislation, but also called attention to the dan-

(Continued on Page 13)



Father Cronin



Voice Photos

SISTERS OF CHARITY of St. Vincent de Paul who staffed orphanages and charitable institutions in Cuba were among 108 priests and Sisters who came to Miami by chartered plane.

Large groups of refugees already in Miami gathered at Miami airport to welcome them.



69 YEARS has been spent in the cloister by 84-year-old Madre Josefa, right, one of 11 Discalced Carmelites who were forced from their

Havana convent by Castro forces. All religious were met at Miami by Sister Miriam, O.P. left, superior at Centro Hispano Catolico.



BELEN SCHOOL superior and rector is Father Ramon Calvo, S.J., who is shown talking with Msgr. John J. Fitzpatrick, diocesan director of the Spanish-speaking Apostolate, at Miami International Airport. The school was the first closed in Cuba.



POOR CLARE nuns ousted from their cloister in Havana arrived at Miami Airport en route to New Orleans. They speak no English and most had been cloistered in the convent for many years. Other members of the order arrived here earlier.



REDEMPTORIST Father from Cuba was welcomed at Miami International airport by Father Timothy Sullivan, C.S.S.R., assistant pastor at Our Lady of Perpetual Help parish in Opa-Locka. Five religious orders were represented.



TWO YOUNG girls accompanied to Miami from Cuba by Sisters of the Apostolate of the Sacred Heart are reunited with their mother by Sister Miriam, O.P. of Centro Hispano Catolico.



18 FRANCISCAN priests were among clergy and Sisters who arrived in Miami last Saturday aboard an airliner chartered through Pan American Airways. Most of the brown-robed priests

will assume new duties at missions in other Latin-American countries. Also on board were Jesuits, Vincentians, Oblates and diocesan Cuban clergy as well as a group of Brothers.

Cuba Reds Stifling Church In 'Bloodless Purge'

By MARJORIE L. FILLYAW

The persecution of priests and Sisters in communist-controlled Cuba is gradually reaching the intensity with which the Reds attacked the Church 25 years ago in Spain, according to clergy and religious who recently arrived here from Havana.

Instead of a bloodbath which in Spain claimed the lives of thousands of priests and religious and shocked and horrified the entire world, the communist program to silence the Church in Cuba is being executed through plans to deport, impoverish, slander, oppress legally and generally curtail activities of the priests, thus making them useless without killing them.

About 50 priests were aboard a charter flight from Havana in addition to seminarians, Brothers and Sisters. Among the priests were 18 Franciscans, 12 Vincentians, a Redemptorist, 10 Jesuits, and a group of diocesan clergy, all of whom had the permission of their Bishops and superiors to leave the communist-controlled island.

Also on the airliner which carried 108 religious, were Marxist and Vincentian Brothers, a Dominican Lay Brother, eight Poor Clare nuns, 11 Discalced Carmelite nuns and 20 Sisters of Charity of St. Vincent de Paul.

JAILING PRIESTS

An earlier flight brought 24 Sisters of the Apostolate of the Sacred Heart accompanied by their superior, Mother Esther Piago, whose entire community of 150 nuns is now out of Cuba. The Sacred Heart Sisters were en route to missions in Puerto Rico.

The largest group of clergy to arrive here since Premier Fidel Castro's May 1 order that all "foreign-born" clergy must leave the island reported that mass arrests of persons suspected of being anti-Castro have been ordered, by the Red regime, as a prelude to the July 26 celebration of Castro's first revolt. Some predicted that within a short time the nuns and priests will not be permitted to leave the island.

A Dominican lay Brother who had served in a Havana parish said that the Castro regime is still "putting priests in jail," and pointed out that the "situation is so tense in Havana that fear is written on the faces of all our friends."

"The streets of the city look like an armed camp," one priest commented, "nobody but men with guns."

"They are trying to eradicate everything Catholic in Cuba," said another who declared that facing a firing squad would be easier than the harassment and annoyances under which the priests now work.

Premier Castro constantly berates and insults the clergy and religious during television shows and many of the priests who are still permitted to celebrate Mass have had to discontinue other devotions such as novenas and rosary because of militiamen who stand guard outside



DOMINICAN BROTHER from a parish in Havana talks with Sister Mary Louis, O.P., a member of the Centro Hispano Catolico staff who formerly taught at American Dominican Academy in Cuba.

the churches and heckle the priests.

Individual expulsion documents have been delivered to Spanish-born clergy, another priest revealed, "but none of them are signed." When the priests apply for permission to leave Cuba, immigration officials make out a declaration that he is leaving voluntarily. None of the priests, Sisters, or Brothers who have been granted permission to leave the island have been given permission to re-enter Cuba, the priests said, adding that the government has said, "Cuban priests may remain as long as they behave themselves."

According to Cuban priests aboard the airliner, the clergy has interpreted the regime statement to mean that they must support the communist-controlled government. One of the priests who serves in the Havana Archdiocese said he was approached by a militiaman who promised him freedom of movement if he would

just denounce his belief in God.

Another who had been imprisoned reported that he was warned not to preach during Mass. "To even teach Christian Doctrine or the principles of social justice is to be branded a counter-revolutionary," the priest declared.

Among the priests arriving were several who had been jailed at the time of the invasion. One recalled that after his release he found his home occupied by militia. He has since been living in the homes of friends as Castro forces, who confiscated his telephone address book, sought him at various addresses. Another, also a native of Cuba, was imprisoned for 12 days by the G-2 during which time he said an attempt was made to "brain-wash" him.

The Havana Chancery, it was reported, must have permission of the government to secure copies of baptismal and marriage certificates from the records of parish churches and in the few churches in Camaguey where Masses are still celebrated Castro forces take up the collection and pocket the donations thus depriving the priests of their means of subsistence. In many cities, the priest said, loud speakers mounted on trucks blare out propaganda against the

Church while devotions are conducted.

A government informer is assigned to each block of homes in Cuba, they declared. A sign on his house reads "Civil Defense" and foods that are now rationed are distributed to families in the block through the informer.

MANY SPANISH REDS

From May 1 through mid-July the priests estimated that some 3,000 passports to leave Cuba were issued daily, although many obstacles are purposely placed in the way of persons desiring to leave the island. Commercial ticket agencies are granted only 75 permissions a week, they said and the Castro regime no longer permits people to wait in line for passports. Instead they are notified a few at a time by telegram. One of the priests declared that some 400,000 Cubans have already left the island and he said that everyone on the island "is hysterical" in an effort to get out of Cuba.

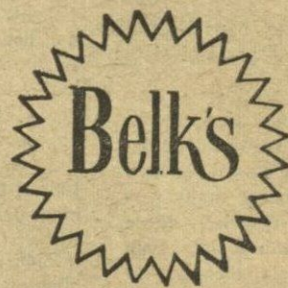
A Spanish-born Vincentian Father revealed that General Lister, who was one of the communist leaders against Franco in the Spanish Civil War is now in Havana. He added that he personally had spoken with Spanish-speaking persons from Russia who told him they had gone to the Soviet Union from Spain when they were "about five or six years of age." He declared that there are many Spanish communists on the island at the present time.

Asked whether they believe the Red regime would be successful in attempts to organize a "national church" the priests agreed that it would be difficult. Even the government is now disgusted with Father German Lence, they said, because his harangues and accusations against the religious have been so "low and vile." Many former Castro supporters are now against the regime because of such attacks on the religious, they added.

Before leaving the Havana air-

port where large crowds gathered to cheer them, all of the priests and Sisters were required to surrender any items of gold in their possessions which included the gold band rings worn by the nuns, gold medals, chains and watches.

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RED AND BIRD ROADS
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Reds Bar Religion In Polish Schools

BERLIN (NC) — Poland's communist regime railroaded through parliament a bill outlawing religious instructions in the public schools, thus openly violating express provisions of the 1956 Church-State agreement.

In 1956, shortly after the regime of Wladyslaw Gomulka replaced the old "Stanlinist" government, the State entered an agreement with the Church which provided for optional religion classes in public schools where the majority of parents requested them. Religion classes were then restored in the overwhelming majority of Poland's schools.

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Pope Defines Social Problems

(Continued from Page 1)

and a cause of growing intervention of the public authorities in even the most crucial matters." Pope John labeled socialization the result of man's "natural tendency . . . to join together to attain objectives which are beyond the capacity and means at the disposal of single individuals."

The Pope held that socialization brings many advantages: "It makes possible in fact, the satisfaction of many personal rights, especially those called economic-social, such as, for example, the right to the indispensable means of human maintenance, to health services, to instruction at a higher level, to a more thorough formation, to housing, to work, to suitable leisure, to recreation."

Pope John said that while socialization "restricts the range of the individual as regards his liberty of action," it does not necessarily reduce men to automatons. He explained:

"Socialization is not to be considered as a product of natural forces working in a deterministic way; it is, on the contrary, as we have observed, a creation of men; being conscious, free and intended by nature to work in a responsible way even if in their so acting they are obliged to recognize and respect the laws of economic development and social progress and cannot escape from all the pressures of their environment."

PAY FOR WORK

"Hence, we consider that socialization can and ought to be realized in such a way as to draw from it the advantages contained therein and to remove or restrain the negative aspects."

"So long as socialization confines its activity within the limits of the moral order, along the lines indicated, it does not, of its nature, entail serious dangers of restriction to the detriment of individual human beings; rather, it helps to promote in them the expression and development of truly personal characteristics; it produces, too, an organic reconstruction of society, which Our predecessor Pius XI in the encyclical *Quadragesimo Anno* put forward and defended as the indispensable prerequisite for the satisfying of the demands of social justice."

The Pontiff asserted that "remuneration for work, just as it cannot be left entirely to the law of the market . . . neither can it be fixed arbitrarily; it must rather be determined according to justice and equity."

HISTORIC DOCUMENT

Pope John hailed the issuing of *Rerum Novarum* as a major historic document enunciating the Church's social teaching. He said it was an action "not without hazard."

He said some believed "that the Church, face to face with the social question, should confine herself to preaching resignation to the poor and to exhorting the rich to generosity." But, said Pope John, "Leo

XIII did not hesitate to proclaim and defend the rights of the worker."

Pope John noted that *Rerum Novarum* clearly set down that work cannot be treated as a commodity, that the State cannot keep aloof from the economic world, and that workers have a right to organize. The encyclical noted that 40 years after *Rerum Novarum*, Pius XI issued his encyclical, *Quadragesimo Anno*, because doubts had arisen concerning private property, the wage system and the attitude of Catholics towards a type of moderate socialism.

Pope John said Pius XI "emphasizes that the opposition between communism and Christianity is fundamental and makes it clear that Catholics are in no way permitted to be supporters of moderate socialism because its supreme objective is the welfare of society, and because it either proposes a form or social structure that aims solely at production, thus causing grave loss to human liberty, or because it lacks every principle of true social authority."

In 1941, Pius XII again amplified the Church's social teaching, affirming that "work is at one and the same time a duty and right of every human being."

Considering the new social problems facing the world today Pope John dwelt at length on the problem of depressed agriculture. He said that the migration of farming populations to the cities has assumed "massive proportions" in many countries.

He said that it is necessary "that tillers of the soil may not be possessed of an inferiority complex but rather be persuaded that even in agriculture they can develop their personality through their toil and look forward to the future with confidence . . . It is above all indispensable that great care be taken, especially by public authorities, to insure that the essential services in country areas be suitably developed."

HARMONIOUS BALANCE

The Pope stressed the great need for "maintaining a harmonious balance between all sectors of production." Farmers, he said, should be able to enjoy the benefits and services available to workers in city industries. He noted this could be facilitated by sensible taxation, and through social insurance, social security and price protection.

He said further that rural workers should feel a sense of solidarity with one another: "They need to organize to have a voice in political circles as well as in organs of public administration, for today almost nobody hears, much less pays attention to, isolated voices."

On the other hand Pope John said that farmers "must try to reconcile their rights and interests with those of other classes of workers, and even subordinate one to the other if the common good demands it."

GRAVEST PROBLEM

Speaking of relations between economically advanced coun-

tries and those still in the process of development, he said this is probably "the most difficult problem of the modern world."

He stated: "The solidarity which binds all men and makes them members of the same family imposes on political communities enjoying abundance of material goods (the obligation) not to remain indifferent to those political communities whose citizens suffer from poverty, misery and hunger, and who lack even the elementary rights of the human person."

The Pope noted there are countries which produce consumer goods, especially farm products in excess, while in other countries large segments of the population suffer from misery and hunger: "Justice and humanity demand that the former come to the aid of the latter. To destroy or to squander goods that other people need in order to live is to offend against justice and humanity."

EMERGENCY AID

He added that destruction of surplus goods cannot be excused on the grounds of economic harm to a certain part of the population.

Emergency aid, he said, "is not enough to eliminate or to reduce the causes which in not a few political communities bring about a permanent state of want, misery and hunger." Instead, what is needed is scientific, technical and financial cooperation on the part of the more developed nations.

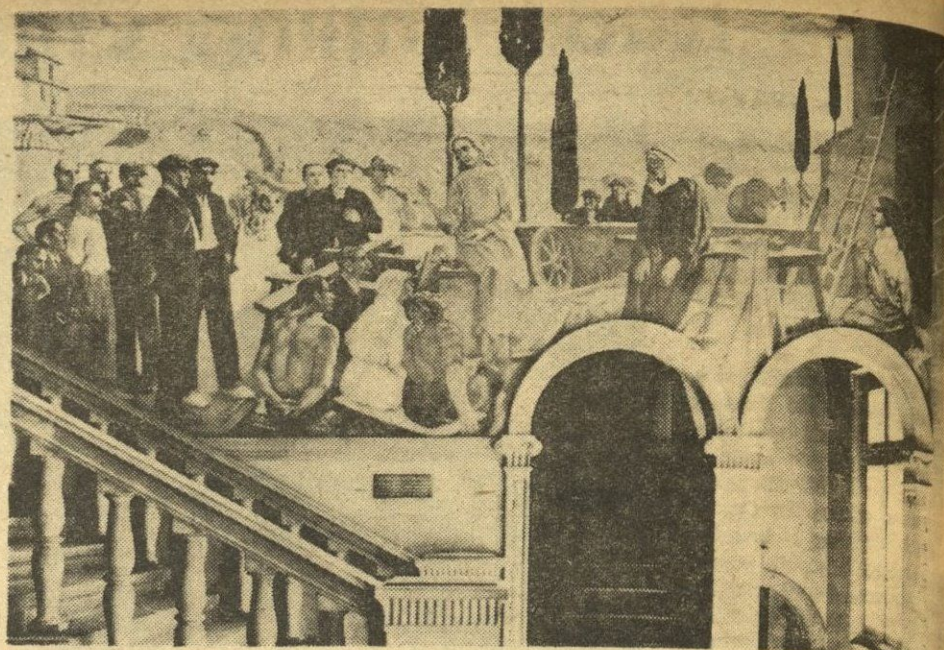
At the same time, however, the Pope warned against repeating the errors of the past. "The economically developed political communities when lending their help must recognize and respect the individuality (of the nations helped) and overcome the temptation to impose themselves by means of these works upon the community in the course of economic development."

"BIGGER TEMPTATION"

An even "bigger temptation" for advanced countries, the Pope said, "is that of profiting from their technical and financial cooperation so as to influence the political situation of less developed countries with a view to bring about plans of world domination."

"If this takes place, it must be explicitly declared that it would be a new form of colonialism, which, however cleverly disguised, would not for all that be less blameworthy than that from which many people have escaped and which would influence negatively their international relations, constituting a menace and danger to world peace."

Calling for sincere political disinterestedness, the Pope also urged the economically advanced countries to respect a hierarchy of values in the nations they assist. Lack of such respect "constitutes an insidious



"THE DIGNITY of Labor" is the title of this mural by Maurice Denis. It depicts Christ talking to workers. The mural was presented to

the International Labor Organization in Geneva by the International Federation of Christian Trade Unions.

poison, and one of the most dangerous, in the work which the economically developed peoples can give to those on the way to development."

Pope John next turned his attention to the so-called population explosion. Noting that with modern progress the excessive births over deaths is steadily increasing and that it is claimed that the standard of living may possibly be reduced in the underdeveloped nations, the Pope said: "There are those who would have recourse to drastic measures of birth control or prevention."

"The real solution to the problem is not to be found in moral order established by expedients that offend the moral order established by God and which injure the very origin of human life, but in a renewed scientific and technical effort on the part of man to deepen and extend his dominion over nature. The progress of science and technology, already realized, opens up in this direction limitless horizons."

The vicar of Christ then spoke of the threat posed to mankind by modern weapons.

"We point out with sadness," he said, "one of the most disturbing contradictions by which our epoch is tormented and by which it is being consumed, namely that, while on the one hand . . . the specter of misery and hunger haunts us; on the other hand scientific discoveries, technical inventions and economic resources are being used, often extensively, to provide terrible instruments of ruin and death."

WORLD COOPERATION

Concerning the problem of cooperation on a world scale, the Pope said that the important problems of today present troubles of "supranational and often worldwide dimensions." It is because of this that "understanding and cooperation are so necessary."

At the same time, he said: "It seems that men, especially those entrusted with greater responsibility, show themselves unable to understand one another."

"The root of such inability is not to be sought in scientific,

technical or economic reasons, but in the absence of mutual trust."

The Pope traced this lack of trust to the fact that not all men recognize the moral order — "an order which is transcendent, universal, absolute, equal and binding on all." He said they, therefore "fail to meet and understand each other fully and openly in the light of one and the same law of justice admitted and adhered to by all."

MUTUAL TRUST

The Pope then declared: "Mutual trust among men and nations cannot begin nor increase except by the recognition and respect of the moral order." This can only be established he said, in the recognition of the existence of God.

In the final section of the encyclical, Pope John labeled as "the most fundamental modern error" that of considering the religious demands of the human soul "an expression of feeling or of fantasy" which should be "eliminated as an anachronism and an obstacle to human progress."

To remedy this situation, the Pope called on the Catholics of the world to teach and preach the Church's social doctrine. "We feel urged to exhort that such teaching be extended by regular systematic courses in Catholic schools of every kind, especially in seminaries."

Pope John stressed that in social education, associations and organizations of the lay apostolate "play an important role, especially those that have as their specific objective the Christianization of the economic and social sectors of the temporal order." Urging all to "look, judge, act" the Pope declared that the task of action "belongs particularly to Our sons, the laity."

The Pontiff warned, however, that Catholics must be on their guard to preserve an active awareness "of a hierarchy of values as they carry on their temporal affairs and seek their immediate ends."

GENERAL PLEA

Pope John made a general plea for the observance of Sunday as a day of rest. Deploring laxity in this matter, he said: "In the name of God and

for the material and spiritual interests of men, We call upon all, public authorities, employers and workers, to observe the precepts of God and His Church and We remind each one of his grave responsibilities before God and society."

The Pope stressed that Catholics must work and live in the world. "We should not create an artificial opposition between the perfection of one's own being and one's personal, active presence in the world."

He related this to the doctrine of the Mystical Body of Christ. Noting that all are called to share by Christ, the Pope said, "when one carries on one's proper activity, even if it be of temporal nature, in union with Jesus the Divine Redeemer, every work becomes a continuation of His work and redemptive power."

The encyclical closed with a note of hope:

"Our era is penetrated and shot through by radical errors; it is torn and upset by deep disorders. Nevertheless it is also an era in which immense possibilities for good are opened to the Church . . ."

"We desire that the Divine Redeemer of men, 'who has become for us God-given wisdom and justice and sanctification and redemption' (1 Cor. 1, 30), may reign in triumph, glorious throughout the ages, in all and over all; We desire that human society be restored to order (that) all nations may firmly enjoy prosperity, happiness and peace."

Document Hailed In Spain's Press

MADRID (NC) — Spanish newspapers left no doubt that they consider the new social encyclical the event of the past week and perhaps of the year.

Most papers headlined the encyclical's appeal for wide distribution of property.

The Catholic newspaper *Ya* called the encyclical "a truly historic pontifical edictum, which fully lived up to expectations."

Text Of Pope John's Encyclical On Social Problems

VATICAN CITY (NC) — Following is the text of an English translation of the social encyclical of Pope John XXIII, "Mater et Magistra," which asks for greater cooperation between the industrially advanced and the underdeveloped countries. The translation was released by the Vatican Press Office.

To Our Venerable Brethren,
the Patriarchs, Primates, Archbishops, Bishops
and other Ordinaries
in Peace and Communion with the Apostolic See,
and to All the Clergy and Faithful of the Catholic World.

Pope John XXIII
Venerable Brethren and Dear Sons:
Health and Apostolic Benediction.

Mother and teacher of all nations, the Universal Church has been instituted by Jesus Christ so that all who in the long course of centuries come to her loving embrace may find fullness of higher life and guarantee of salvation.

To this Church, "the pillar and ground of truth," her Most Holy Founder has entrusted the double task of begetting children and of educating and governing them, guiding with maternal providence the life both of individuals and of peoples, the dignity of which she has always held the highest respect and guarded with watchful care.

Christianity is truly a joining together of earth with heaven in that it takes man concretely, spirit and matter, intellect and will, and invites him to raise his mind above the changing conditions of earthly existence to the heights of eternal life which will be consummated in unending happiness and peace.

Hence although the Holy Church has the special task of sanctifying souls and making them participants in goods of the supernatural order, she is also solicitous for the exigencies of the body and material conditions of life, but also those that concern prosperity and culture in all its many aspects and stages.

In this activity the Church is carrying out the command of her Founder, Christ, who refers primarily to man's eternal salvation when he says, "I am the way and the truth and the life" and "I am the light of the world." On other occasions, however, seeing the hungry crowd, He was moved to exclaim, "I have compassion on this multitude," thereby showing that He was also concerned about the earthly needs of men.

The Divine Redeemer shows this care not only by His words but also by the actions of His life, as when to alleviate the hunger of the crowds He several times miraculously multiplied bread. By means of this bread, given for the nourishment of the body, He wished to preannounce that heavenly food of the soul which He was to give to men on the vigil of His Passion.

It is no wonder then that the Church, in imitation of Christ and in fulfillment of His command, has for 2,000 years, from the institution of the early deacons to the present time, held aloft the torch of charity by her teaching and her generous example. It has held aloft the torch of that charity which, by harmoniously blending together the precepts and the practice of mutual love, puts into effect in a wonderful way the commandment of the twofold giving by word and by deed in which is summarized the social teaching and activity of the Church.

An outstanding instance of this teaching and action, carried on by the Church throughout the ages, is undoubtedly the immortal encyclical, "Rerum Novarum," issued 70 years ago by Our predecessor Leo XIII of happy memory to enunciate the principles according to which the question of the worker could be settled in a Christian manner.

Seldom have the words of a pontiff had such universal repercussions on account of the profundity of the arguments used, their scope and incisiveness. Indeed these directives and appeals have had such importance that they can never fall into oblivion. A new path was opened for the action of the Church, whose supreme pastor by making his own the suffering, cries and aspirations of the lowly and oppressed, once again constituted himself the guardian of their rights.

Even today, in spite of the long lapse of time, the power of that message is still operative in the documents of the popes who succeeded Leo XIII and who in their social teaching repeatedly return to the Leonine encyclical, at one time to draw inspiration from it, at another to clarify its application, but always to find in it a stimulus to Catholic activity. That power is also operative in the very legislation of nations. This is a sign that the solidly grounded principles, the historical directives and the paternal appeals contained in the masterly encyclical of Our predecessor preserve today their value and even suggest new and vital criteria so that men can judge the nature and extent of the social question as it presents itself today and can face up to their respective responsibilities.

Part I

Teaching of the Encyclical "Rerum Novarum"
and Opportune Developments
in the Doctrine of Pius XI and Pius XII

Period Of The Encyclical, "Rerum Novarum"

Leo XIII spoke in a time of radical transformations, of heightened contrasts and of bitter revolt. The shadows cast by

ACTA ANCTAE SEDIS

IN COMPENDIUM OPPORTUNE REDACTA ET ILLUSTRATA

ROMAE

EX TYPOGRAPHIA POLYGLOTTA

1. CONGR. DE PROPAGANDA FIDE

1890-01.

TERAE ENCYCLICAE Sanctissimi D. N. Leonis Papae XIII de conditione episcopum.

Rerum novarum semel excitata cupidine, quae diu quidem amovet civitates, illud erat consecutum ut commutationum diti a rationibus politicis in oeconomiarum cognatum genus pundo defluerent. — Revera nova industrie incrementa nonne cunctis itineribus artes: mutatae dominorum et mercenarum rationes mutuae: divitiarum in exiguo numero affluentium multitudo inopia: opificum cum de se confidentia malor, a inter se necessitudo coniunctionis, praeterea versi in deteriora res, effecere, ut certamen erumperet. In quo quanta rerum menta vertantur...

POPE JOHN XXIII's encyclical "Mater et Magistra" commemorates the 70th anniversary of the publication of Pope Leo XIII's great social encyclical "Rerum Novarum" (left) and the 30th anniversary of Pope Pius XI's encyclical "Quadragesimo

that period enable us to appreciate more accurately the light that radiated from his teaching.

As is well known, the conception of the economic world that was most widely accepted at that time and very largely carried out in practice, was a naturalistic one that denied any relation between economic activity and morality. It was alleged that the only motive of economic action was personal profit. The supreme rule regulating the relations between economic agents was free competition without limit.

Interest on capital, prices of goods and services, profits and wages, were determined purely mechanically by the laws of the market. The state, it was held, should refrain from all intervention in the economic field. Trade unions, according to the conditions of the different countries, were either forbidden, tolerated or considered to have legal personality in private law.

In an economic world thus constituted, the law of the strongest was fully justified on theoretical grounds, and in practice governed the concrete relations between men. There thus resulted an economic order that was radically deranged.

While enormous riches accumulated in the hands of a few, the working classes found themselves in conditions of increasing hardship. Wages were insufficient or at starvation level, conditions of work were oppressive and without respect for physical health, moral behavior and religious faith. Especially inhuman were the working conditions to which children and women were subjected. The specter of unemployment was ever present and the family was exposed to a process of disintegration.

Hence, there was widespread dissatisfaction among the working classes, among whom a spirit of protest and revolt permeated and grew stronger. All these things explain why among these classes extremist theories that propounded remedies worse than the evil to be cured, found widespread favor.

The Way Of Reconstruction

In such difficult times, it was for Leo XIII to proclaim his social message based on the very nature of man and animated by the principles and spirit of the Gospel. It was a message that on its very appearance, in spite of some understandable opposition, aroused widespread admiration and enthusiasm.

This was certainly not the first time that the Apostolic See descended into the arena of earthly interest in defense of the needy. Other documents of Leo XIII had previously marked out the path. But here was formulated an organic synthesis of principles joined to such a wide historical perspective that the encyclical "Rerum Novarum" became a summary of Catholicism in the economic-social field.

This action was not without hazard, because while some alleged that the Church, face to face with the social question, should confine herself to preaching resignation to the poor and to exhorting the rich to generosity, Leo XIII did

Annus XXIII - Vol. XXIII 1 Iunii 1931

ACTA APOSTOLICAE SEDIS

COMMENTARIUM OFFICIALE

ACTA PII PP. XI

LITTERAE ENCYCLICAE

AD VENERABILES FRATRES PATRIARCHAS, PRIMATES, ARCHIEPISCOPOS, EPISCOPOS ALIOSQUE LOCORUM ORDINARIOS, PACEM ET COMMUNIONEM CUM APOSTOLICA SEDE HABENTES ITEMQUE AD CHRISTIFIDELIS CATHOLICI ORBIS UNIVERSOS: DE ORDINE SOCIALI INSTAURANDO ET A EVANGELICAE LEGIS NORMAM PERFICIENDO, IN ANNUM XI. PII EDITAS LEONIS XIII LITTERAS ENCYCLICAS « RERUM NOVARUM »

PIUS PP. XI

VENERABILES FRATRES, DILECTE FILII
SALUTEM ET APOSTOLICAM BENEDICTIONEM

Quadragesimo anno expleto, ex quo fel. rec. Leonis XII egregiae litterae *Rerum novarum* prodierunt, universus orbi catholicus grata recordatione perfunditur, easque digna celebratione commemorandas suscipit.

Et sane, quamquam insigni illi pastoralis sollicitudinis documento viam quodammodo straverant eiusdem Decessoris Nostrae litterae sive de societatis humanae principio, quod est familiae et venerandum matrimonii Sacramentum, sive de origine civilis societatis, sive de Ecclesia colligatione, sive

Anno," two great papal documents dealing with the social order. The opening paragraphs of each are reproduced above as they appeared in the Vatican's official publication, Acta Apostolicae Sedis, in 1891 and 1931 respectively.

not hesitate to proclaim and defend the legitimate rights of the worker.

At the outset of his exposition of Catholic teaching on social matters, he solemnly declared: "We approach the subject with confidence and in the exercise of the rights which belong to Us. For no practical solution of the question will ever be found without the assistance of religion and the Church."

To you, venerable brethren, are well known those basic principles, expounded with as much authority as clarity by the immortal pontiff, according to which the economic-social sector of human society should be reconstituted.

They first and foremost concern work, which ought to be valued and treated not just as a commodity but as an expression of the human person. For the great majority of mankind, work is the only source from which they draw their means of livelihood, and so its remuneration cannot be left to the mechanical play of market forces.

Instead, it should be determined by justice and equity, which otherwise would be profoundly harmed even if the contract of work should have been freely entered into by both parties. Private property, including that of productive goods, is a natural right which the state cannot suppress. Embedded within it is a social function, and it is, thus, a right that is exercised for one's personal benefit and for the good of others.

The state, the reason for whose existence is the realization of the common good in the temporal order, cannot keep aloof from the economic world. It should be present to promote in a suitable manner the production of a sufficient supply of material goods, "the use of which is necessary for the practice of virtue," and to watch over the rights of all citizens, especially of the weaker, such as workers, women and children. It is also its ineluctable task to contribute actively to the betterment of the condition of life of the workers.

Condition Of Life Of The Workers

It is further the duty of the state to see to it that work relations are regulated according to justice and equity and that in the environment of work the dignity of the human being is not violated in body or spirit. On this point attention is drawn to the guiding lines of the Leonine encyclical on which the social legislation of modern nations has been patterned and which as Pius XI already noted in the encyclical "Quadragesimo Anno", have contributed efficaciously to the rise and development of a new and most desirable branch of jurisprudence, namely labor law.

In the encyclical the right of the workers alone, or of groups made up of workers and owners, to associate is declared to be natural, as are also the right to adopt that organizational structure which the workers consider most

(Continued on Page 12)

Christian Solutions Given For Social Ills Of World

(Continued from Page 11)

suitable to attain their legitimate economic-professional interests, and the right to act autonomously and by personal initiative within the associations for the achievement of these ends.

Workers and employers should regulate their mutual relations under the inspiration of the principle of human solidarity and Christian brotherhood, because both competition in the liberal sense and the class struggle in the Marxist sense are contrary to nature and the Christian conception of life. These, venerable brethren, are the fundamental principles on which a healthy economic-social order can be built.

It is not surprising, therefore, that the more ably endowed Catholics, responsive to the appeals of the encyclical, began many activities in order to translate these principles into reality. Indeed, under the impulse of objective needs of a similar nature, men of good will from all the nations of the earth were also moved to act in a similar manner. For these reasons, the encyclical was rightly acknowledged as the Magna Charta of the economic-social reconstruction of the modern era.

The Encyclical "Quadragesimo Anno"

Pius XI, Our predecessor of holy memory, after a lapse of 40 years, commemorated the encyclical "Rerum Novarum" with another solemn document, the encyclical "Quadragesimo Anno."

In it the Supreme Pontiff confirmed the right and duty of the Church to make its irreplaceable contribution to the correct solution of the pressing and grave problems that beset the human family. He confirms the fundamental principles and the historic directives of the leonine encyclical.

In addition, he took the opportunity to make more precise some points of that teaching on which, even among Catholics, some doubts had arisen, and to reformulate Christian social thought in response to the changed conditions of the times. The doubts that had thus arisen concerned particularly private property, the wage system and the attitude of Catholics towards a type of moderate socialism.

Concerning private property, Our predecessor reaffirms its natural law character and emphasizes its social aspect with its corresponding function.

Turning to the wage system, he rejects the view that would declare it unjust by its very nature. But, at the same time, he condemns the inhuman and unjust forms under which it is often found. He repeats and enlarges upon the criteria to be used and the conditions to be satisfied if the wage system is not to violate justice or equity.

On this point, Our predecessor clearly points out that, in the present circumstances, it is advisable that the contract of work be modified by elements taken from the contract of partnership, in such ownership, or the management, or the profits."

Of the greatest doctrinal and practical importance is his affirmation that "if the social and individual character of labor be overlooked, it can be neither equitably appraised nor properly recompensed according to strict justice."

Hence, the Pope declares that in determining wages justice requires that, in addition to the needs of the individual workers and their family responsibilities, one should also consider both the conditions in the productive organizations in which the workers carry on their labor and the demands of "the public economic good."

He emphasizes that the opposition between communism and Christianity is fundamental, and makes it clear that Catholics are in no way permitted to be supporters of moderate socialism because its concept of life is bounded by time, inasmuch as it places its supreme objective in the welfare of society, and because it either proposes a form of social structure that aims solely at production, thus causing grave loss to human liberty, or lacks every principle of true social authority.

Pius XI was not unaware that, in the 40 years that had passed since the appearance of the Leonine encyclical, historical conditions had profoundly altered. In fact, free competition, due to its own intrinsic tendencies, had ended by almost destroying itself. It had caused a great accumulation of wealth and a corresponding concentration of economic power in the hands of a few who "are frequently not the owners, but only the trustees and directors of invested funds, who administer them at their good pleasures."

Therefore, as the Pope discerningly notes: "Free competition is dead; economic dictatorship has taken its place. Unbridled ambition for domination was succeeded by the desire for gain; the whole economic life has become hard, cruel, and relentless in a ghastly measure," thus subjecting the public authority to the interests of groups and issuing forth in international imperialism in financial affairs.

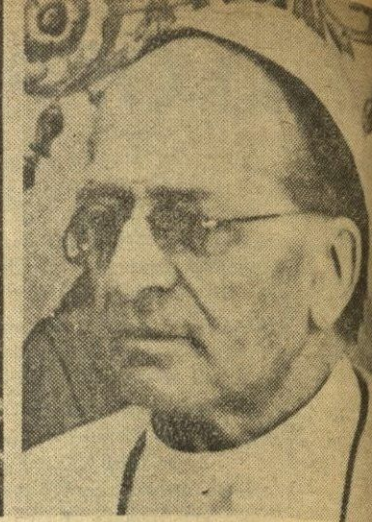
To remedy such a state of affairs, the Pope points out as fundamental the reinstatement of the economic world in the moral order and the striving for individual or group interests within the framework of the common good. This implied, according to his teaching, the reconstruction of human society by the reconstituting of intermediate bodies, autonomous in their economic-professional finality and not imposed by the state but created by the respective members. Public authority should resume its duties of promoting the common



POPE LEO XIII



POPE JOHN XXIII



POPE PIUS XI

THE TEACHING of the Church on social problems has been brought up-to-date in a great encyclical letter "Mater et Magistra" (Mother and Teacher) just issued by Pope John XXIII. It is the third of a trilogy of encyclicals dealing with the subject. The first was "Rerum Novarum" issued by Pope Leo

good of all. Finally, there should be cooperation on a world scale even in economic matters among the nations.

The fundamental points that characterize the masterly encyclical of Pius XI can be reduced to two.

The first is that one cannot take as the supreme criteria of economic activities and institutions the interest of individuals or of groups, nor free competition nor economic power, nor the prestige or power of the nation, nor other similar criteria.

Instead, the supreme criteria of such activities and institutions are justice and social charity.

The second is that men should strive to achieve a national and international juridical order with a complex of public and private permanent institutions inspired by social justice, to which the economic sector should be conformed, thus making it less difficult for economic agents to carry out their tasks in conformity with the demands of justice and within the framework of the common good.

Radio Message Of Pentecost, 1941

In defining and developing the Christian social doctrine great contributions have been made by Pope Pius XII. Our predecessor of venerable memory, who on the feast of Pentecost, June 1, 1941, broadcast a message "in order to call to the attention of the Catholic world a memory worthy of being written in letters of gold on the calendar of the Church: the 50th anniversary of the publication of the epoch-making social encyclical of Leo XIII, "Rerum Novarum" and "to render to Almighty God from the bottom of Our heart Our humble thanks for the gift which . . . He bestowed on the Church in that encyclical of His vicar on earth and to praise Him for the lifegiving breath of the spirit which through it, in ever growing measure from that time on, has blown on all mankind."

In the radio message the great Pontiff claims for the Church "the indisputable competence" to "decide whether the basis of a given social system are in accord with the unchangeable order which God Our Creator and Redeemer has shown us through the natural law and revelation."

He confirms the perennial vitality and inexhaustible rightness of the teaching of the encyclical "Rerum Novarum." He takes the occasion "to give some further directive moral principles on three fundamental values of social and economic life. These three fundamental values, which are closely connected one with the other, mutually complementary and dependent, are: The use of material goods, labor and the family."

Concerning the use of material goods, Our predecessor declares that the right of every man to use them for his own sustenance is prior to every other right of economic import and so is prior to the right to property. Undoubtedly, adds Our predecessor, the right to property in material goods is also a natural right.

Nevertheless, in the objective order established by God, the right to property should be so arranged that it is not an obstacle to the satisfaction of "the unquestionable need that the goods, which were created by God for all men, should flow equally to all, according to the principles of justice and charity."

Taking up a point that occurs in the Leonine encyclical, Pius XII declares that work is at one and the same time a duty and a right of every human being. Consequently, it is for men in the first place to regulate their mutual relations of work. Only in the event that the interested parties do not or cannot fulfill their functions, does "it fall back on the state to intervene in the field of labor and in the division and distribution of work according to the form and measure that the common good properly understood demands."

In dealing with the family, the Supreme Pontiff affirms that private ownership of material goods is also considered as being linked with "the existence and development" of the family, that is to say with an apt means "to secure for the father of a family the healthy liberty he needs in order to fulfill the

XIII in 1891 and called the encyclical "On the Condition of Labor." The second was "Quadragesimo Anno" issued by Pope Pius XI 40 years later and called the encyclical "On reconstructing the Social Order." Encyclicals take their Latin names from the first words of the texts in Latin.

duties assigned him by the Creator regarding the physical, spiritual and religious welfare of the family."

In this also is included the right to emigrate. On this point Our predecessor observes that when the states, both those that permit emigration and those that accept immigrants, try to eliminate "as far as possible all obstacles to the birth and growth of real confidence" among themselves, mutual advantages result, and together they contribute to the well being of mankind and the progress of culture.

The situation, already changed during the period mentioned by Pius XII, has undergone in these two decades profound transformations both in the internal structure of each political community and in their mutual relations.

In the field of science, technology and economics: The discovery of nuclear energy, its application first to the purposes of war and later its increasing employment for peaceful ends; the unlimited possibilities opened up by chemistry in synthetic products; the growth of automation in the sectors of industry and services; the modernization of the agricultural sector; the virtual disappearance of distances through communication effected especially by radio and television; the increased speed in transportation; the initial conquests of interplanetary space.

In the social field: the development of systems for social insurance and, in some more economically advanced political communities the introduction of social security systems; in labor movements the formation of, and the increased importance attached to, a more responsible attitude toward the greater socio-economic problems; a progressive improvement of basic education; an ever wider distribution of welfare; an increased social mobility and the resulting distribution of welfare; an increased social mobility and the resulting decline in the divisions among the classes; the interest in world events on the part of those with an average education.

Furthermore, the increased efficiency of economic systems in a growing number of political communities helps to underscore the lack of economic-social balance between the agricultural sector on the one hand and the sector of industry and services on the other; between economically developed and less developed areas within the individual political communities; and on a worldwide plane, the even more pronounced socio-economic inequality existing between economically advanced countries and those in the process of development.

In the political field: the participation in public life in many political communities of an increasing number of citizens coming from diverse social strata; a more extensive and deeper activity of public authorities in the economic and social field. To these must also be added, on the international level, the end of colonial regimes and the attainment of political independence of the peoples of Asia and Africa; the growth of close relationships between the peoples and a deepening of their growing network of organizations with a worldwide scope and inspired by supranational criteria: organizations with economic, social, cultural and political ends.

Reason For The New Encyclical

Therefore We feel it Our duty to keep alive the torch lighted by Our great predecessors and to exhort all to draw from it inspiration and orientation in the search for a solution to social problems more adapted to our times.

For this reason, on the occasion of the solemn commemoration of the Leonine encyclical, We are happy to have the opportunity to confirm and specify points of doctrine already treated by Our predecessors and, at the same time, to elucidate further the mind of the Church with respect to the new and more important problems of the day.

(Next Week: Part II of Pope John XXIII's encyclical "Mater et Magistra," an explanation and development of the teaching in "Rerum Novarum," the encyclical of Pope Leo XIII.)

Press Praises Encyclical; 'Stirring' Says Miami News

Pope John XXIII's social encyclical received immediate praise in many U. S. newspapers.

The Miami News saluted the "stirring encyclical" in an editorial written by William C. Baggs, editor. He called it "a document which thunders an argument for the dignity of man, and Protestants and Jews and Moslems and Buddhists and Hindus and all others would benefit from reading what the Pope had to say."

The encyclical was described "a rare testimonial on behalf of the ragged human family, spoken by a man who was himself a peasant's son, and, to repeat a wish, you should read this appeal, no matter how you worship God or if you worship God."

The Miami Herald, commenting editorially, said Pope John showed a keen awareness, in his new encyclical on social problems, to the events which day by day shape the future of the world and its inhabitants.

The newspaper observed that "in the Western world, national leaders have nothing to fear about the reaction which the papal instruction will have among Catholic citizens."

"Unfortunately," the newspaper added, "millions behind the Communist curtain may never even hear of the encyclical."

PICTURE OF CONFLICT

The New York Times lauded it as a historical document that "presents a picture of the conflict in our time between the crude materialism of communism and the humane spirit of all great and enduring faiths."

The newspaper, which printed the entire text, referred to the encyclical as "an attempt to apply the ethics of Catholicism to a changing world."

It said further: "As the Pope advocates economic justice among citizens of the same political community, so also he argues for justice among the nations and for assistance from among the developed countries so that people in less-favored lands 'may succeed in raising their standards of living.' He generously pays tribute to those international organization, individual states and private agencies whose 'richly fruitful works' have had their beneficial results in recent years."

The Baltimore Sun said: "This is a very modern version of very old ideas. It is a charter of social conduct for Pope John, sensing new stirrings throughout Christendom, took care to address it not only to his folks but to 'all Christians.'"

The Sun asserted: "There is the implacable hostility to tyranny, and especially to that modern form, communism, which presumes explicitly to extend its authority to the things of the spirit. There is the insistence that the only acceptable bases for social organization are 'truth, justice and love.'"

STATE OF POVERTY

The New York Herald Tribune said Pope John's encyclical "supplements and carries forward the one issued by Pope Leo" 70 years ago. The editorial said: "The biggest problem of modern times, says Pope John, is to help underdeveloped nations rise from their 'permanent state of poverty, misery and hunger' without violating their national and political rights. Attaching political ties to aid for underdeveloped countries is merely another form of colonialism."

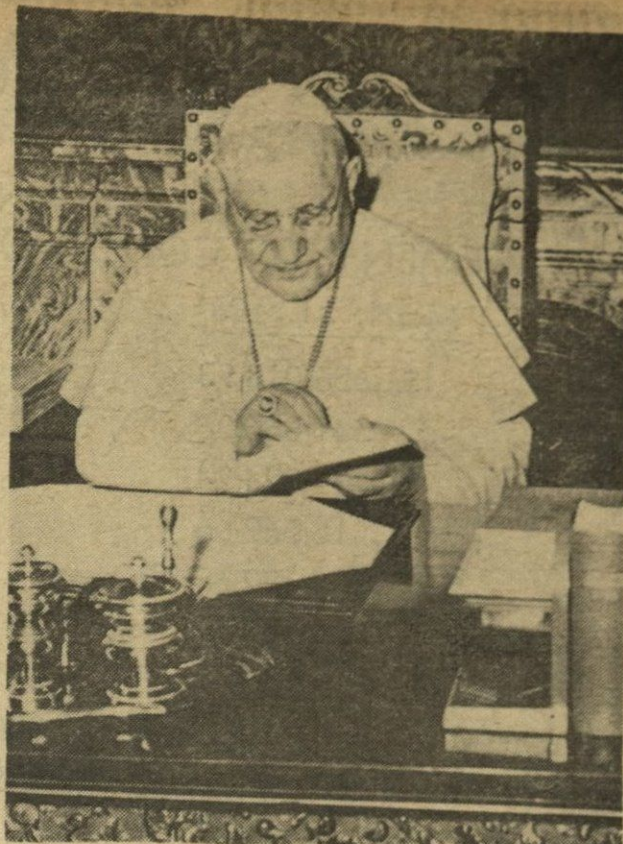
"Action must be taken in many lands and entire continents where workers are paid wages which condemn them and their families to subhuman conditions of life." (Here again was the concern for workers expressed 70 years ago by Pope Leo.)

COMMENT IN CHICAGO

The Chicago Daily News said "the encyclical takes the position that the economic problems of our day can be solved by the application of democratic capitalism."

"Pope John," the newspaper stated, "is evidently pleading for the utmost possible economic freedom for the individual, with the admonition that the social system must insure that none is dispossessed."

And in calling for a lasting peace, the Pope "establishes a practical as well as a moral basis for assistance by the wealthy nations to the poor ones," the Daily News said. It added that the Pope envisions "a sense of moral obligation which does not stop at national boundaries."



POPE JOHN XXIII, whose encyclical "Mother and Teacher" was just released, is shown in the study at Castelgandolfo.

Communist, Socialist Press Weakly Scorns Encyclical

ROME (NC) — Weak disapproval was the immediate reaction of Rome's communist and socialist press to the social encyclical Mater et Magistra of His Holiness Pope John XXIII.

The encyclical's great length clearly ruled out the careful reading and still more careful thought required before the communist and socialist newspapers could comment adequately.

The Communist party organ Unita printed the news of the encyclical on its third page under an oversized photograph of a bathing beauty. It commented, "The updating of Catholic social teaching outlined in the encyclical and the generally 'revisionist' line that it pursued do not depart from the essential canons of Catholic 'reformism.'"

Unita looked for a hidden meaning in the delay of the encyclical's publication, suggesting that there was disagreement and dissension behind the scenes.

It took the encyclical's emphasis on the agricultural world as proof that there are

"difficulties encountered by the hierarchy in proposing an adequate solution to the agricultural crisis."

The procommunist newspaper Il Paese was more plain-spoken. It called the encyclical "long and verbose" and dismissed it as being "as poor in doctrine as it is in political effectiveness."

The Socialist party organ Avanti treated the encyclical as the Church's belated recognition of political and social realities. It took the encyclical's treatment of colonialism as agreement with the Marxist-socialist position. It claimed there was no mention of Marxism by name in the encyclical and asserted this constituted recognition on the Pope's part that "other social currents beside the Catholics have been responsible for the political, economic and social changes in the last century."

Only Avanti acknowledged its need to give more thorough study to the encyclical before it could comment properly. It promised its readers a more detailed commentary in the future.

Pope Pius XI Electrified A Depression Weary World

NCWC News Service

"An adequate antidote against communism."

"The varying influences that are drawing the United States into socialism have received a notable reinforcement from the Pope's encyclical."

These two comments represent poles of the reaction to one of the most remarkable documents of modern times — Pope Pius XI's social encyclical "Quadragesimo Anno."

WORLD IN DEPRESSION

Issued in May, 1931, the encyclical at once won the attention of a depression-weary world with its forceful prescriptions for reforming the social order in accord with the message of the Gospel.

Reactions to the document were immediate and strong. But this could hardly have been of surprise to Pope Pius. For in the encyclical written in connection with the 40th anniversary of Leo XIII's "Rerum Novarum," he remarked of the reception accorded that earlier work:

"The high and noble teaching of Leo XIII, which was new and strange to worldly ears, was looked on with suspicion by some, even among Catholics, and gave offence to others."

The same could have been said of "Quadragesimo Anno." Though the world has begun to catch up with the Pope, much of what he had to say was far in advance of its day.

ECONOMIC DESPOTISM

Pope Pius condemned economic despotism by a privileged few — which he called "a natural result of limitless free competition." But he declined to go to the opposite extreme and recommend some form of statism or communism.

Instead, he emphasized that the cure for the ills of society lay in reform, particularly through such things as the just wage and by making it possible for "propertyless wage-earners" to acquire "a certain moderate ownership" of property.

Editorial comment was not long in coming.

The New York Times early

scotched the suggestion that the Pope had become a sort of clerical Karl Marx. "The papal pronouncement rules that in spite of appearance, in spite of true resemblances perhaps, the fundamental irreconcilability between socialism and the Catholic teaching remains," it said.

THE POPE LEADS

"Coming at this time," commented the Boston Herald, "the Pope's encyclical... will cause an even more careful examination of industrial conditions and tendencies everywhere. Depression and unemployment occupy the thoughts of mankind today to a greater extent than for many years, and the solemn words from Rome will intensify the discussion and perhaps stimulate the search for a palliative."

The Scripps-Howard newspapers headed their editorial "The Pope Leads." They said: "Coming from the head of what has been described as the most conservative as well as the largest organization on earth, the Pope's indictment of the present social system is revolutionary in the highest sense of that term."

The New York Evening Post said that "in its courageous grappling with the existing world problems of 'bad times' the encyclical... seems to us to surpass that of his great predecessor Leo XIII."

Individual spokesmen also had praise for the message. Dr. Stanley High, editor of the Protestant Christian Herald magazine, said the encyclical was "a courageous statement, an adequate antidote against communism."

BRISBANE'S COMMENT

Syndicated columnist Arthur Brisbane commented: "You must go a long way back to find an utterance containing a greater sense of power."

A Jewish correspondent to the Brooklyn Tablet declared: "Israel likes the tone of this particular encyclical... It presents a remedy for the ills which afflict us; and that remedy, we willingly admit, is based on sound knowledge, high ideals and common sense."

Pope John Says Encyclical Continues Christ's Teaching

VATICAN CITY (NC) — Pope John XXIII has described his latest encyclical, Mater et Magistra, as a continuation of the teachings of Christ.

He emphasized in a speech to a general audience that the delay in publishing the encyclical was due simply to his desire to have it translated into major languages of the world before release.

The Pope said his encyclical deals with new social problems confronting mankind.

"For example, until a few decades ago workers of the land had primitive instruments which required many days of toil. Now mechanical technology has reduced the hours of

work, reducing at the same time the labor needed. But it has not always yielded in due proportion the means of livelihood indispensable to all people.

"Our encyclical therefore contains detailed treatment of the subject."

Pope John explained: "This is how the teachings of Christ continue in every age to radiate the fullness of His intentions and of His mission. The Divine Saviour did not limit Himself to traveling through Palestine announcing the Gospel, but He performed miracles for the benefit of suffering humanity, which needed bread, comfort and relief."

What Popes Have Said On Social Problems

Continued from Page 7

gers of loading excessive burdens onto the state.

Pope Pius XI's unique contribution was to call for a structural reform in society through the creation of intermediary economic bodies to regulate the economy in the interests of justice and charity.

This regulation could be positive in intent, as for example the joint efforts of labor and management to increase productivity and decrease costs in an industry. Or it could be more negative in scope, centering on

the regulation of abuses.

Here, for instance, bodies representing labor and management could control destructive types of competition instead of leaving such regulation to the government.

The primary aspects of the great encyclical of Pope John XXIII are these:

1. He has put into focus, in terms of the problems of the nuclear age, the social principles outlined by his predecessors. It is especially helpful to have a solemn reaffirmation of the teachings of Pope Pius XII, since these were often given in the form

of addresses to various groups, in addition to the more solemn radio messages to the world.

2. This is a truly worldwide encyclical, dealing not only with the problems of labor and management in the industrialized sector, but also with the economic difficulties of agriculture and the legitimate aspirations of developing nations.

3. The approach to the problem of industrial economics reflects a high degree of economic sophistication and a philosophy that Americans will characterize as liberal. The complexity of modern so-

ciety is recognized. The encyclical allows for diverse forms of social organization and a high degree of government intervention for the sake of social welfare.

4. Most timely is the urgent call for aid to developing nations, not only as a duty of justice and charity, but also as an essential safeguard of world peace. At the same time, the Pope warns these nations of their own duties to take positive action for the general welfare, not stand idly by in the face of exploitation and gross disparity in wealth and income.

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ASSETS	March 31, 1961	June 30, 1961
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Banking House and Parking Lot	341,066.26	339,261.26
Furniture and Fixtures	31,924.24	54,583.86
Accrued Income and Other Assets	18,569.66	18,153.31
Overdrafts	132.69	55.00
U.S. Government Securities	\$496,382.84	\$884,291.32
Federal Corporation Bonds		25,017.01
Federal Reserve Bank Stock	21,000.00	21,000.00
CASH AND DUE FROM BANKS	570,092.78 1,087,475.62	712,335.32 1,642,643.65
TOTAL ASSETS	\$3,135,183.40	\$3,492,748.89
LIABILITIES		
Capital Stock	\$450,000.00	\$450,000.00
Surplus	250,000.00 \$ 700,000.00	250,000.00 \$ 700,000.00
Undivided Profits	1,517.33	2,517.80
Contingency Reserve	211.51	416.63
Reserve for Taxes, Interest, etc.	12,811.63	7,328.18
Interest and Income Collected, Not Earned	31,025.39	46,295.18
DEPOSITS	2,389,617.54	2,736,191.10
TOTAL LIABILITIES	\$3,135,183.40	\$3,492,748.89

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British Guiana Takes Control Church Schools

GEORGETOWN, British Guiana (NC) — The government has taken over 51 schools operated by various denominational bodies, and at the same time voiced a threat to the country's Catholic schools.

Three Catholic primary schools were among those seized. All Catholic, Anglican, Methodist and Baptist schools were closed temporarily in protest. The ous Christian bodies staged a three-mile march through the city. About 3,000 parents and children joined in the march which was climaxed by a mass meeting in downtown Bourda Green.

Meanwhile, the colony's Catholic bishop, Bishop Richard Guilly, S.J., of Georgetown, charged Education Minister Balram Singh Rai with an attempt "to destroy denominational education."

CHARGE CALLED 'FANTASY'

Bishop Guilly's statement came in reply to a speech which Rai had denounced as he called "the discrimination and segregationist tactics of the admission of pupils to Catholic secondary schools." Bishop Guilly labeled Rai's statement "fantastic." "There are a considerable number of Catholic teachers and pupils in Catholic schools," he said.

The Scottish-born priest also asserted: "Mr. Rai threatens to withdraw government grant from a school which refuses to submit completely to his ministerial dictatorship." It is, he said, "who is guilty of discrimination because he wishes to discriminate against denominational religion."

When the Education Minister shot back with the statement that Bishop Guilly "is not authorized to speak on behalf of Anglicans and others who know only too well the intolerance and bigotry of the Catholic Church," he was answered by the Anglican Archbishop of the Indies, the Most Rev. Desmond Knight.

SIZE OF IDAHO

Archbishop Knight declared: "We stand together. When attacks one of us must react with us all."

British Guiana, crown colony on the northeast coast of South America, is about the size of Idaho and has a population of around 560,000. About 260,000 people are East Indians, mostly Hindus. There are approximately 100,000 Protestants and 79,000 Catholics. Ruled by the People's Progressive Party led by Dr. Cheddi Jagan, scheduled for independence within two years. Bishop Guilly expressed fears last week that the country was on the road to becoming a communist satellite.

About 90 per cent of the country's approximately 300 schools were founded by Christian denominations. One-fifth of the population are Catholic. The government pays teachers' salaries and helps maintain school buildings.

The Old World Meets The New

(This is the second in a series of articles on "Latin America Today," prepared by the Maryknoll Publications, Maryknoll, N.Y.)

In 1492, Columbus arrived in the New World, signaling the start of conquest and colonization in Latin America. The conquistadores and missionaries from Spain carried on the work of exploration and development among the Indian tribes.

The conquistador was a trained warrior from a land which had waged almost constant warfare against the Moslem for nearly 500 years. A descendant of the Crusaders, his forefathers had fought since the eighth century to drive Moslem invaders from Spain.

To the conquistador, Christianity was as basic as nationality. He showed neither sympathy nor respect for other religions, and when he came to America one of his prime goals was to establish Christianity.

RELIGIOUS INSPIRATION

In the 16th century, he was the best soldier in Europe. He was driven by hopes of earthly glory and golden treasures, but he also was a strong Catholic. The heart of even the most material-minded followed the motto of the knightly Hernando Cortes: "Let us follow the sign of the Holy Cross with true faith, and through it we shall conquer."

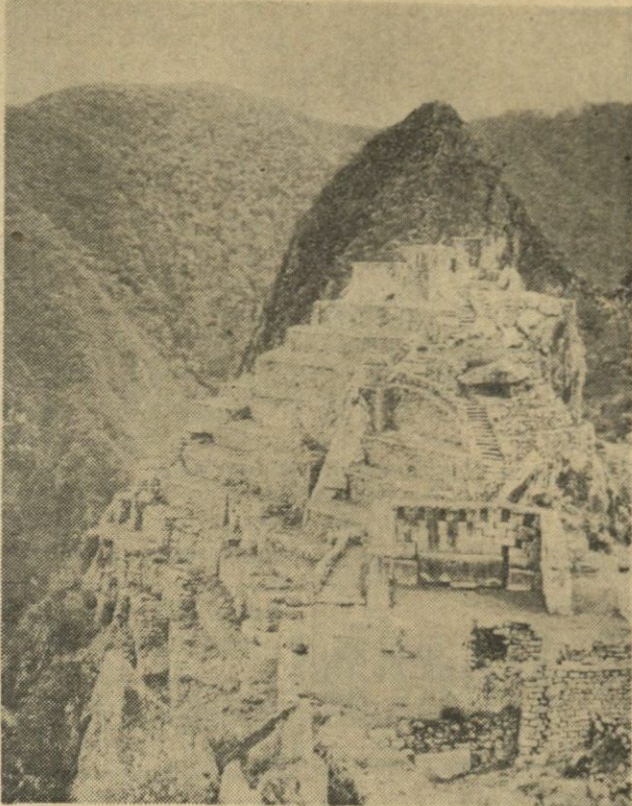
Even before the extent of Latin America was known, a dispute arose over claims to its land. Because Columbus had discovered the New World in the name of Spain, that country claimed the territory. But Portugal, at the time a nation of explorers, also felt entitled to the unknown lands across the Atlantic.

These conflicting claims were settled by Pope Alexander VI, who in 1493 drew the famous Line of Demarcation which divided the New World. His imaginary line went from north to south in the Atlantic Ocean, about 250 miles west of the Azores and Cape Verde Islands. Spain was to have all the land it discovered west of this line, and Portugal was entitled to the land east of it. For this reason, Spain's possessions became known as the West Indies, and Portugal's the East Indies.

DIVISION SETTLED

In 1494, commissioners of the two countries moved the line about 700 miles further west of the Cape Verde Islands. On this basis Portugal claimed, and later secured Brazil. Other European countries such as France and England, generally ignored it.

Between 1492 and 1502, Columbus made four voyages to America and established small settlements in the Caribbean area. An Italian sailing under the Spanish flag, Amerigo Vespucci (after whom America was named), explored the northeast coast of South America in 1499 and two years later sailed as far south as Buenos Aires.



THE INCA ancestors of today's Peruvian Indians built this city many centuries ago. At one time in history, the Incas controlled an empire of more than 7,000,000 people.

In 1500, Pedro Cabral, a Portuguese navigator bound for India, was blown off his course and accidentally discovered the Brazilian coast which he claimed for his king.

Ferdinand Magellan, the Portuguese navigator whose expedition became the first to sail around the globe, visited Brazil in 1519. He continued southward and landed again in southern Argentina, where he found huge Indians whom he called Patagonians, "the big footed." On this journey he passed through the southernmost straits which now bear his name.

FIRST SANTO DOMINGO

The rapid colonization of Spanish America began with Santo Domingo in 1494. Land grants to colonists made the Indians subject to Spaniards who were supposed to protect

and Christianize them. The colony became a center for expansion (1508-1511) into the neighboring islands of Cuba, Puerto Rico and Jamaica, and to the mainland of Middle America.

Hernando Cortes landed on the shores of Mexico in 1519. Two years later, with a force of some 600 men, he captured the ancient Aztec capital of Tenochtitlan (present-day Mexico City) and soon controlled all Mexico.

In 1531, Francisco Pizarro sailed south from Panama and landed in Peru. Within two years he had conquered the ancient empire of the Incas. From Cuzco, the Inca capital, he sent Pedro de Valdivia south to conquer Chile in 1541. Inside of half a century after its discovery, the Spanish had control of the entire west coast of the New World and inland regions from Mexico to central Chile.

FURTHER PROBLEMS

Planters settled in much of the territory, particularly in the Caribbean lands and along the Pacific coast of South America. Wherever they went, the Spanish conquered the Indians and forced them to work in fields, forests and mines. Only a handful of soldiers were needed to overcome large numbers of Indians, who had never seen firearms or horses before

and were frightened by the strange weapons. As a result, much of Latin America was colonized more than a century before the first permanent English settlers landed at Jamestown in 1607.

Brazil's development was much slower, because cannibalistic natives attacked the early settlers and the land did not yield any easily available treasure. When the French and Dutch attempted to establish colonies, however, the Portuguese came in sufficient numbers to gain a firm footing in the territory.

Still, it was not until after the discovery of gold in 1692 and diamonds a few years later that the major parts of Brazil were explored. Eventually, of course, the Portuguese found themselves in possession of Latin America's largest colony.

INDIANS CONVERTED

When Pope Alexander VI drew his famous Line of Demarcation, he solemnly commanded the Spanish monarchs to assume the sacred obligation of spreading the Christian religion among their new subjects. This Ferdinand and Isabella — and their successors — loyally tried to do. The Portuguese kings adopted a similar policy toward Brazil and their lands in the Orient.

In 1508, Pope Julius II granted to the Spanish crown, in return for bearing the expenses of establishing the colonial Church, "royal patronage" in the Americas. This meant a voice in the appointment of bishops for the colonies, the assignment of priests, the building of churches and schools, and even the establishment of dioceses.

Spanish religious orders were assigned the task of carrying out this mission endeavor. The Franciscans, Dominicans, Augustinians and the Jesuits were the four largest missionary groups involved in the work of Christianizing the Indians.

RELIGION TAUGHT

Conquistadores and missionaries were the chief agents in the Spanish conquests. The soldiers aimed to conquer the Indians and the priests to Christianize them. The missionaries also opposed and checked military cruelties. The priests founded settlements to teach religion and the Spanish language to the Indians. Miners, traders, farmers and other Spanish settlers took part in this stage of conquest.



ONE THIRD of all the Catholics in the world live in Latin America. The scarcity of priests however caused many churches to fall into ruin. Many people have a poor knowledge of the Faith. Missionaries are working to overcome illiteracy.

When this was accomplished, the military and the missionaries moved on, leaving established communities to the civilians and the secular clergy. Eventually, frontier conditions were replaced by orderly, civilized municipalities.

In the early stages of the conquest, Indians died by the thousands after being organized into plantation gangs and mine crews.

SLAVERY OPPOSED

The missionaries championed the Indians' cause. Father Bartolome de las Casas (1474-1566) was one great protector of the Indians, and a prominent figure in colonial history. Bartolome served as secretary to Columbus on his first voyage, and returned to the New World in 1502. His desire to help the Indians led Bartolome to study for the priesthood. He reached his

goal in 1510, and was probably the first priest to be ordained in America. In his preaching, he continually attacked the system of slavery.

Father de las Casas' apostolic labors took him from one country to another. His indignation against exploiters of the Indians resulted in the Laws of the Indies in 1542, the first and greatest effort to safeguard their rights. In 1544, he became Bishop of Chiapas (later a part of Mexico) and continued to defend the Indians.

During the entire colonial period, European missionaries journeyed to the New World and established the Church in even the remotest regions of Latin America.

The mission reductions (from the Latin "reducere," to lead or draw together) were a remarkable feature of their work. The Franciscans established reductions in California, and the Jesuits pioneered the system from Lower California to Brazil and Paraguay.

The reductions varied in size from a few dozen to several thousand Indians. Usually each mission had one or two priests and a few soldiers, but in sparsely settled areas on the frontiers one missionary might have to care for several reductions. Spanish officials were ordered to aid and respect the missionaries.

White settlers were forbidden to live in the reductions or to interfere with the Indians. The life of the average reduction usually lasted a generation, when the Indians were turned over to the care of the secular clergy. However, the Paraguay reductions continued under the Jesuits for a hundred and fifty years.

Most of the reductions were destroyed during the wars for independence.

Next week: "The Age of the Liberators."

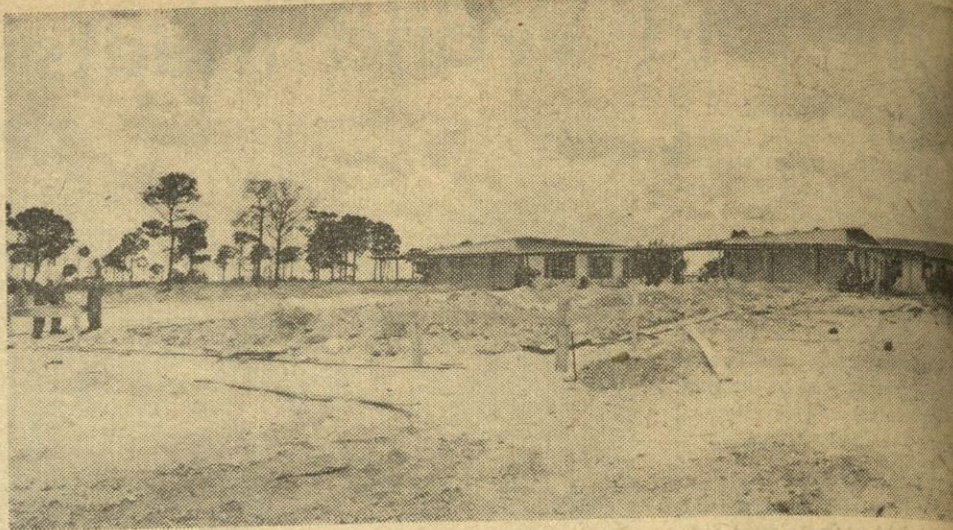
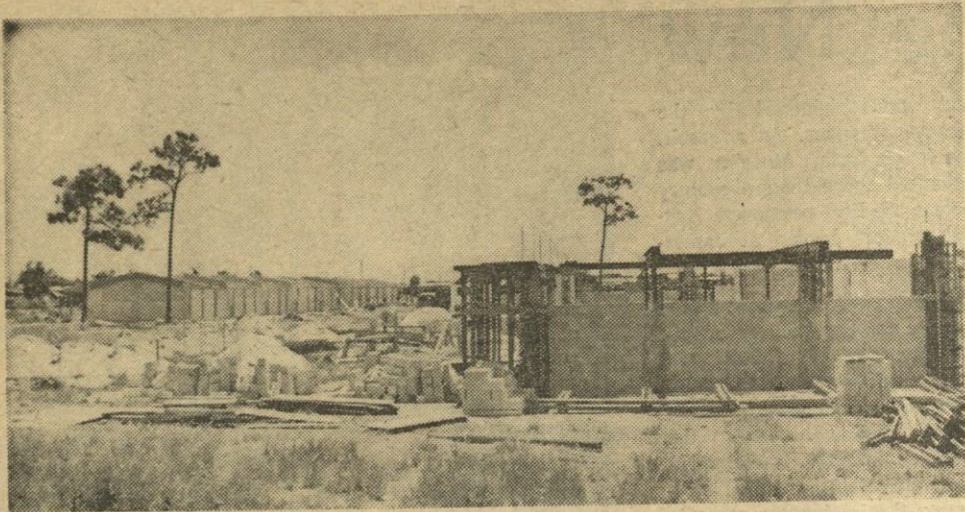


The Search For 'El Dorado'

El Dorado means "The Gilded One." The term was applied to a legendary Indian chief who lived in a jeweled and golden city which carried the same name. The chief, who was enormously wealthy, would cover his entire body with gold dust at yearly festivals.

Such stories inspired explorers to visit every quarter of South America. Usually, only the hardest returned. One adventurer who answered the challenge was Sir Walter Raleigh. He headed some expeditions, and published an account of one voyage in which he located El Dorado on an island in Guiana. This island appeared on maps for two centuries. Exploring parties later proved it never existed.





Voice Photos

SCHOOL AND CONVENT are under construction at Annunciation parish in the Lake Forest area of Hollywood. At left is the six classroom

building where grades one through four will be taught by the School Sisters of Notre Dame. At right is shown the new convent.

BEGINNING CONSTRUCTION on four additional classrooms for Visitation School at N. Miami Ave. and 191 St. are members of the

parish who are donating their time to provide the new facilities. According to present plans a parish hall will also be built.

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Voice Photo

SIGHTLESS YOUTH, Frank Zella, is shown at work in the temporary quarters of the A.J.P.M. telephone answering service recently inaugurated in his home in Corpus Christi parish.

Blind Since 13, He Opens Phone Answering Service

Sightless but enthusiastic describes young Frank Zella of Corpus Christi parish who despite his handicap is launching Miami's newest telephone answering service.

The son of Mr. and Mrs. James Zella was blinded in his left eye through the administration of too much oxygen shortly after birth and lost the sight in his right eye as the result of a thrombosis at the age of 13.

Now at the age of 21 he is interested not only in providing an income for himself but in affording opportunities to other handicapped persons. He has named his service A.J.P.M. for Advancement, Jobs, Prosperity and Motivation.

JOBS FOR BLIND

"Through the operation of this company we will be able to provide the blind with employment," Frank said, explaining that all incoming calls will be tape recorded, transcribed and then typed on cards for referral to customers. "People who can see will be employed to deliver the messages."

The service is temporarily operating in a small building at the rear of his family's residence at 3380 NW 35th St.

"If we get as few as 10 more customers," Frank said, "we will be able to afford office space with additional facilities."

"Members of the Allapattah Lions Club provided the financial deposit necessary for the initial operation."

A native of River Edge, N. J., Frank attended Corpus Christi school where he was a member

of the Sodality. He was graduated in 1957 from Archbishop Curley High School. In 1956 and 1957 he was awarded second prize at the South Florida Science Fair for his projects on the human eye, ear and brain. Because of his blindness he was unable to accept a four year scholarship to the University of Miami for which he was eligible.

WANTS LEGAL CAREER

Now treasurer of the Miami Chapter of the Florida Federation for the Blind, Frank is reconciled to his handicap and would like eventually to follow a legal career. He has already completed one semester of law study at the University of Florida and is now enrolled in a correspondence course from LaSalle Extension.

Since he knows from experience the obstacles which face a blind person in regard to employment, Frank hopes that his policy of employing the blind will motivate other businesses to hire trained and qualified sightless people.

"By providing these blind people with employment," he pointed out, "they will no longer be a tax drain on welfare agencies but will be responsible, employed members of society."

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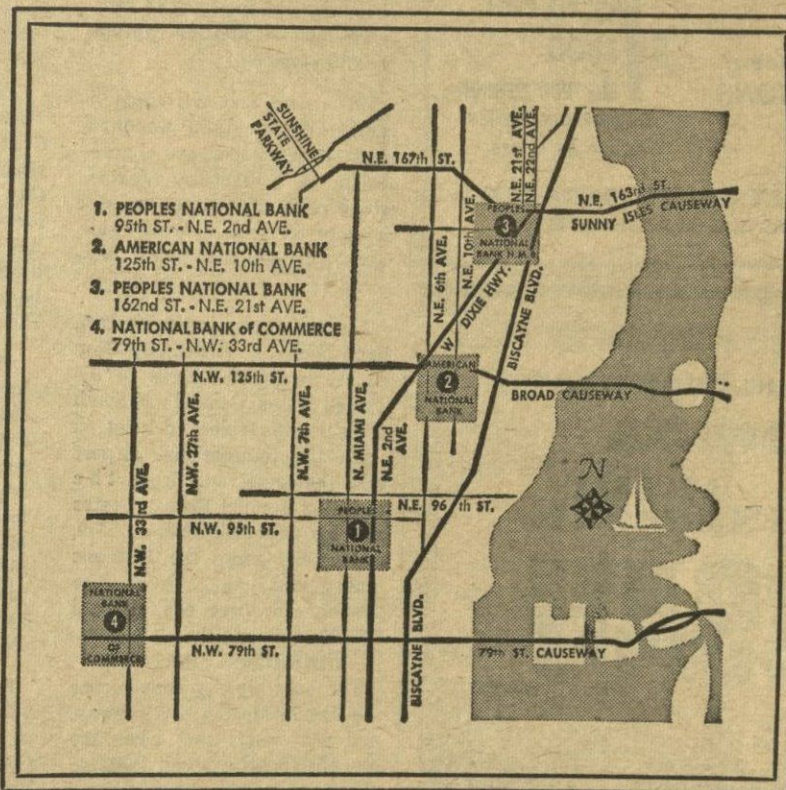


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Voice Tourists To Mexico To Visit Guadalupe Shrine

MEXICO CITY, Mexico — Beautiful, bustling Mexico City — her 6 million inhabitants call her simply Mexico — maintains one of the most grandiose haunted houses anywhere in the world.

One of Mexico's famous attractions, high on the list of "musts" for the Voice tourists is Chapultepec Castle, where Mexican rulers dwelled for 700 years. But the sad little spook who strolls the ramparts was alive until 1927.

Empress Carlota was only 17 when she came to Mexico in 1864 to be enthroned with her golden-whiskered husband, Maximilian, under an alliance with the French. But it was all a cruel hoax on the young couple. The Mexicans didn't want Maximilian. After three years he was overthrown and executed. Carlota, who fled to Europe to beg help for her stranded husband, lived on for 60 years, quietly insane.

NOW A MUSEUM

Today in the castle are seen such highly personal items as her marble bathtub, and the long cigar which Maximiliano is said to have been smoking when he marched out to meet the firing squad.

Until 1944 Mexican presidents lived at Chapultepec, which is now a national museum. Montezuma had a palace on the "Hill of the Grasshoppers" and his favorite tree, a 200-foot tall grizzled cypress is still standing.

The castle and the magnificent, mile-square woodland park surrounding it are characteristic of present-day Mexico, where relics of the ages are still actively in use, side by side with glass-and-aluminum skyscrapers of ultramodern design.

The oldest city in the western hemisphere is linked by Pan American's jet Clippers to the United States, Central and South America. Travelers driving in from the international airport take the same route from the east that brought Hernan Cortes and his Conquistadores in 1519, a century before the Pilgrims landed at Plymouth Rock. The 200-year-old Aztec capital had 300,000 residents then.

TURBULENT HISTORY

The only big-city convenience missing in Mexico is a subway, and who wants that when the scenery is so exciting, taxis so cheap, and their drivers eager to give you a travelogue in English or to refine your own limping Spanish. Just a couple of words gleaned from TV westerns will win congratulations.

Whether you have time for a trek to the outlying states or just a few days to spend in town, you will find the whole turbulent history of Mexico embodied in its capital.

Start with a tour of Paseo de La Reforma, the spectacularly lovely, tree-lined main boulevard with its fountains, statues and flowers. It's a combination of Fifth Avenue and Champs Elysees. Here are the glistening skyscrapers, elite hotels, restaurants and shops which attract millionaires, movie stars and titled sophisticates from all over the world.

You're Invited

On Friday, Aug. 11, a congenial group of Voice readers will depart on a special "Fiesta Tour" of Mexico and to the famous Shrine of Our Lady of Guadalupe. Advertised regularly in The Voice travel section, this tour offers all of the advantages of group travel and most of the advantages of independent travel. You're invited to phone The Voice, PLaza 4-2561 for full information.

If you're an ordinary vacationer you heart may skip a beat — and not just from the 7,350-foot altitude — when you scan a price list. Then you realize that \$ in Mexico means pesos, which are 12½ to the U. S. dollar. The \$30 dinner special really costs \$2.40!

Even so, you'll do well to economize on eating and drinking your first few days in the oxygen-thin atmosphere.

Femine visitors adore Mexico's springy atmosphere where complexion and hair stay fresh and it's a pleasure to dress up. The best in the suitcase is none too good for a twilight stroll on the Reforma and supper at one of the rooftop restaurants with the lighted city spread out below.

IDEALLY SITUATED

The modernly appointed, new Cristobal Colon Hotel is ideally situated for exploring Mexico City on your own. Headquarters for The Voice tour members, this hotel is within walking distance of at least a half dozen beautiful churches and also the National Cathedral itself.

It is also within 20 minutes by taxi (cost about 80c) of the Shrine of Our Lady of Guadalupe, which is located in an interesting native section. The trip to the Shrine weaves from the modern skyscrapers of the center of the city, notably that 20th century engineering marvel, Torre Latino-Americana, through the business districts.

Four miles and 400 years away is the Basilica, one of the most venerated shrines in all Christendom. Here in 1531 the Virgin Mary appeared to an Indian shepherd, Juan Diego, and imprinted her image on his home-spun mantle as proof. Framed in pure gold, the image astonishingly plain, Diego's mantle hangs above the altar where devout pilgrims, many approaching on their knees, heap flowers.

The present Colonial-style basilica, with a beautifully ornate facade carved out of volcanic rock, dates from 1709 but looks even older. You may climb steps to the top of the hill behind the Basilica where the apparition is said to have taken place — but take it slow and rest going up! All around swarm peddlers with trays of goodies and religious trinkets, and fortune tellers with trained birds — a scene right out of the Middle Ages.

Goin' My Way

By JIM WILBER

A flood-tide of Catholic interest in Latin America presage an increase of travel to the fascinating lands of "manana." It is as though these were the new frontiers and the rallying cry "Go South, young man."

Much of this surging interest stems from political and religious aspects. "The United States has been shaken out of an era of complacency concerning Latin America," reports The Voice in its new series, "Latin America Today."

Yet travel experts predict a flood of tourists lured by the usual appeals — the chance of adventure, romance and strange sights to see. South America is destined to become more popular with the U. S. traveler no matter what his motivation.

Last week The Voice announced a new idea, called a "Thinking Man's Vacation" in the critical countries of Latin America. This is essentially a pleasure tour — with sight-seeing trips, parties, and all the amenities of fine hotels and resorts. But there will be opportunities to investigate the current political and social thought of the peoples of the Latin American countries to be visited. Teachers and students from leading Catholic Universities have been invited to address the tour members on issues in the news. Informal parties have been arranged for an exchange of ideas and there will be ample time to permit the tourists to visit points of individual interest.

As with all Voice Vacations this tour is arranged to offer all of the advantages of group travel and most of the freedom of individual travel. Even the final planning and itinerary will be left to the decision of the majority who will meet to discuss the prospectus. The tour is planned for October.

Highlights Of S. American Tour

Rio de Janeiro is full of things to see. You can scarcely miss the magnificent Copacabana Beach section with its serpentine mosaic walk famed the world over. Neither can you miss Sugar Loaf mountain and Corcovado (Hunchback mountain) which tower over the city. Sugar Loaf is a huge granite cone at the entrance of the bay. A cable car takes you almost to the summit and there you take a funicular to Corcovado.

The summit of this highest peak is crowned by the majestic statue of Christ the Redeemer, undoubtedly the most famous sight in South America. The views from these two vantage points are fabulous.

Voice tourists will drive by deluxe motor cars throughout the city visiting the beautiful Gavea district, the ancient cathedrals, the zoological and botanical parks, and by boat to the islands at the far end of the bay. The church of Nossa Senhora da Gloria with its Bible scenes in blue tile is most impressive. The Guanabara Palace, once the residence of Princess Isabel and the San Joaquin Palace, Praca de Gloria, the present residence of the Archbishop of Rio, will be highlights in sightseeing.

South of Rio is Sao Paulo, the great industrial city of Brazil. Here Voice tourists will be impressed with the modern aspects of the city — the permanent industrial exhibition at Parque Ibirapuera, the hotels and modern apartment houses.

The Sights Are Limitless

Buenos Aires is another modern city as cosmopolitan as any in the world. You will do the same things here that you would do in New York, London or Paris. You will dress the same way, too. There are theatres, smart shops, glamorous restaurants and public buildings that are the last word in progress. There is much that is strange, much that is unusual and exciting. But it will be obvious to you that "Portenos" as the residents of this port city are called, are most sophisticated people and not in any sense to be considered as "picturesque natives."

Lima, Peru is different from the rest. A blend of the Indian and colonial past with the twentieth century. Peruvians are among the most traditional and conservative of people in South America, but with it all, extremely sophisticated.

The sights are limitless. The magnificent Inca ruins at Cuzco and Machu Picchu are awe inspiring. The Indians are colorful.

The Voice tour of Latin America will be limited to 20 congenial people. Based on the idea that people of similar background and interests make good traveling companions, this tour invites readers to register their interest with The Voice, and to attend an informal party to plan all arrangements.

Just phone PLaza 4-2561 and ask for the writer.



MEMBERS of The Voice Tour to the Shrine of Our Lady of Guadalupe and Mexico, will have an opportunity to assist at Mass, with the thousands of pilgrims, that regularly visit the famous Shrine on Aug. 15, The Feast of the Assumption.

Glorious Weekend At The Ocean

JUNE THRU SEPTEMBER

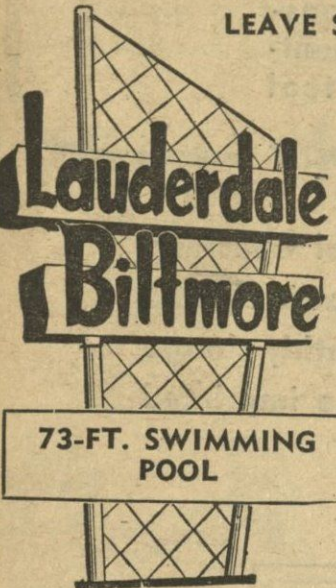
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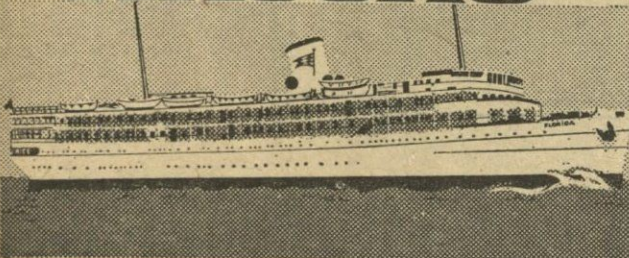
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THE VOICE ANNOUNCES TOP VACATION VALUES

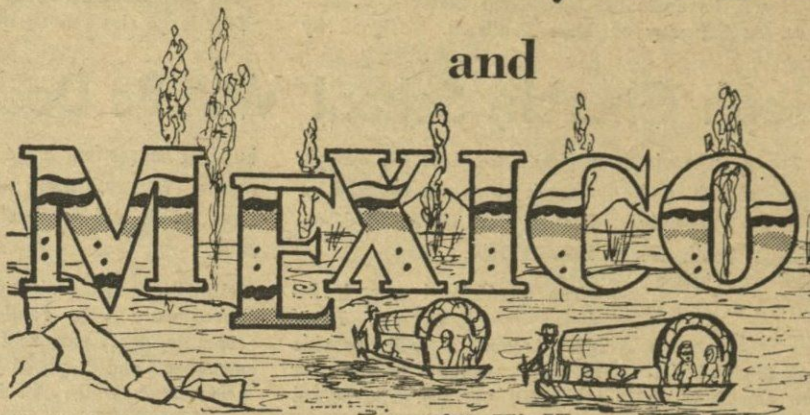
A Marian Year Tour to the famous Shrine of Our Lady of Guadalupe

The Voice announces a Catholic Travel Program — special tours and individual travel itineraries designed for the traveler or vacationer who seeks all the usual vacation pleasures and something more . . . the rare religious experience . . . the achievement of a cultural or educational objective . . . the social contacts of friends with mutual interests . . . and the best vacation values currently offered by the travel industry.

Come to the Party
Get-acquainted parties are planned, in advance of your decision, so that you may learn more about the trips offered. The date and place of the first party will be announced in future issues of The Voice. Just record your name and interest with any of the travel agents listed, or with The Voice, Plaza 4-2561, and you will be notified. Tours are limited to approximately sixteen people. Church organizations and individual parishes are invited to organize their own groups.

You are invited to join a small and congenial group of friends in a wonderful and gay vacation with a rare religious experience — a visit to the Shrine of Our Lady of Guadalupe on the Feast of the Assumption. This vacation tour has been carefully planned by experts to give you exceptional values.

It is especially recommended for young people who will enjoy the gaiety, the chance for romance and adventure, the entertainments of Cosmopolitan Mexico, as well as the opportunity to travel with people like themselves.



7 Days, 6 Nights \$49. Plus Air Fare \$150

Total \$199. per person. Includes room in first class hotel, double occupancy basis (add \$14 to this price for single occupancy). Price does not include meals as most people prefer own selection of many excellent restaurants in all price ranges. Price does include transfers and English-speaking guides to and from airport. Sightseeing trips to all points of interest . . . a complete tour of city, including the Palace of Fine Arts, the National Palace, the world-famous Cathedral on the Zocalo, Chapultepec Castle where

**DEPARTS
MIAMI
AUG. 11
VIA
GUEST
AIRLINES**

Maximilian and Carlotta lived, and a dozen other famous points of interest . . . a special tour to the Shrine of Our Lady of Guadalupe.

OPTIONAL TRIP TO TAXCO AND ACAPULCO — Four days, three nights \$75. Double occupancy basis (add \$6 for single occupancy). Includes motor trip through the fascinating countryside to Taxco (1 night) and glamorous Acapulco (2 nights), all first class hotels and meals included on this extension trip. Return to Mexico City by air.



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For Full Details

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**CORAL RIDGE
TRAVEL SERVICE, Inc.**

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Miami FR 1-2812

**OLWELL
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PALM BEACH

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A "Thinking Man's Vacation" In the Critical Countries of Latin America

**VIA
REAL
AIRLINES
OCT. 14**

A pleasure tour that also permits an insight into the current social and political thought of the peoples of Latin America. Leading authorities on inter-American relations, drawn from the Catholic clergy and the famous Catholic Universities of Lima and other cities, have been invited to address the tour members on issues in the news. Informal parties with Latin American teachers, priests and students as guests have been arranged for social diversion.

Highlights include sightseeing . . . all points of interest in the fabled cities of Belém, Brasília, São Paulo, Buenos Aires, Montevideo, Rio de Janeiro (extension to Lima and Cuzco.)

14 days 13 nights, \$220. Plus air fare \$495. Total \$715. per person, double occupancy basis. (Single occupancy basis slightly higher, rates on request.) Price does not include meals. Does include transfers to and from airports, first class hotel accommodations plus taxes, complete sightseeing tours to all points of interest.

LIMA, CUZCO EXTENSION

6 days, 5 nights to see the fabulous Inca ruins of Machu Pichu and the city of Lima. Additional air fares \$62.45. Additional land portion, and sightseeing, \$85. Double occupancy basis, (single occupancy basis rates on request.)

Labor Day Weekend Jamboree On the Gorgeous Island of Jamaica

This is an informal tour for fun lovers who also love the islands, sun and sea. A "get acquainted party" for those interested in this vacation will be announced in future issues. Merely record your interest with The Voice, or with any of our travel agents (listed) and you'll receive an invitation. Movies of a Jamaica Holiday will be shown. Meet at Miami airport on Saturday, Sept. 2 for the short flight to Kingston . . . you will be met at the airport by Martins Tours and escorted to the finest hotel in town. You'll be on the modified American plan (includes breakfast and dinner). Saturday afternoon is free to "freeport shop" and sightsee. Sunday Mass at Holy Trinity Cathedral and a sightseeing tour to the rum factories, the Governor's residence, famous Hope Botanical Gardens, the Franciscan schools and chapels.

**DEPARTS
MIAMI
BY AIR
SEPT. 2**

After lunch you will be taken on a beautiful scenic 50 mile drive, over the mountains that divide the island, to the romantic tropical wonderland of Ocho Rios.

The 3rd, 4th, 5th, and 6th days will be spent on the smart North Shore where all the luxurious facilities of the world-famous resort are at your service. Dining, dancing, native entertainment . . . relaxing, partying, and sightseeing, with everything included — Famous Dunn's River Falls, Fern Gully, the romantic scenes you've heard about . . . water sports and beaches . . . and best of all people you like to be with. Your hotel will be one of the finest on the island, and your trip will include all this and transfers to airports.

Seven days, 6 nights in Jamaica for \$112. plus air fare, of \$69. double occupancy (add \$18, for single occupancy).

(Prices for weekend only on request.)

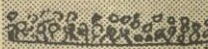
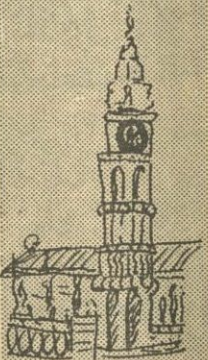
California Missions Tour — Extension To Mexico

California missions tour with extension to the "Empress of the Americas" (Guadalupe) in Mexico. To be announced in detail next week, this tour will be twelve days on a date to be decided in September. A limited group will travel by jet to San Francisco . . . leisurely by deluxe motorcoach for three days to San Luis Obispo, Santa Cruz, Monterey and Carmel by the Sea. Visits to the historic Missions founded by the Franciscan fathers highlight the journey . . .

Three days are included in Los Angeles and two days with special entertainments, trips to the movie studios and cocktail parties. An optional extension to Mexico City will be for four days and include sightseeing trips and a visit to the Shrine of Our Lady of Guadalupe. Full details in this space in future issues, or record your interests with The Voice.

**DATE
AND PRICE
TO BE
ANNOUNCED**

The Voice will continue to search the travel marts for good vacation opportunities. Furthermore we will devise vacations of exceptional interest to Catholic travelers and their families. Vacations to the Shrines of Europe, the Holy city of Rome, the Holy Lands, Ireland, and the centers of Catholic interests here in our own country are standard fare. The Voice proposes to also offer exceptional vacations values to every corner of the world. Watch for future announcements on this page.



See these authorized agents

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PE 6-4822

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334 Biscayne Blvd. FR 9-6531

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Tropical Cafeteria

99th STREET, N.E. 2nd AVE.
 11 to 2 and from 4 to 8

NEW ST. JOSEPH Church and classroom building recently completed in Stuart will be dedicated by Bishop Coleman F. Carroll at 11 a.m. on Saturday on East Tenth St. Designed by

Stuart architects Armstrong, Pryor and Associates, the church will accommodate about 700 persons and the school will provide four large classrooms, library, administrative offices, and clinic.

St. Joseph Church, School Will Be Dedicated Saturday

STUART — The new provisional St. Joseph church and classroom building recently completed on East Tenth St. will be dedicated by Bishop Coleman F. Carroll at 11 a.m. Saturday, July 22.

Pontifical Low Mass will follow in the new church which

replaces the first St. Joseph Church which was ravaged by fire on East Ocean Blvd. on Feb. 21, 1960.

The provisional church designed by Armstrong, Pryor and Associates will provide seating accommodations for about 600 persons. The school

building houses four large classrooms, library, multi-purpose room, clinic and administration suite.

Buildings are designed for permanence with reinforced concrete, dome pan, roof construction and exposed concrete block walls. All floors

are covered with asbestos tile and two large rooms off the choir loft provide ample space for future air conditioning of the church building.

Sisters of St. Joseph of St. Augustine will staff the school which is constructed so that additional classrooms may be added as needed.

St. Clement Parish Plans CCD School

FORT LAUDERDALE — The Confraternity of Christian Doctrine of St. Clement parish is currently organizing a School of Religion to open in September for the benefit of Catholic students who attend public schools. The CCD will teach religion to the students.

A list of children in the parish who attend public school is being compiled by CCD "helpers" under the direction of Mary Hayes. Plans for transporting the students to and from the classes are being drawn up by Mrs. Ruth Chaner, chairman of CCD "helpers."

In another phase of the CCD program, new families moving into the parish are being visited by "apostles of good will" who provide information about parish societies and activities.

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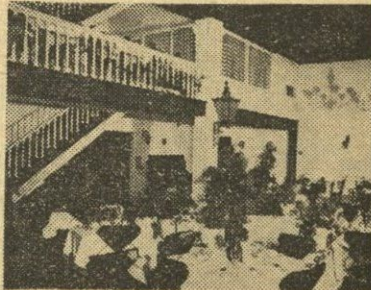
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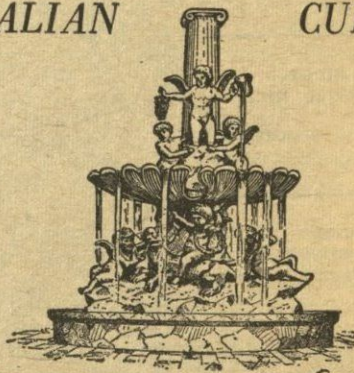
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Celebrates First Solemn Mass

NORTH MIAMI — The work of the priesthood to unify all men in Christ is undertaken with love for one's fellow man, a U.S. Air Force chaplain told the congregation during the First Solemn Mass of Father Ambrose De Paoli in Visitation Church on Sunday.

Ordained for the Diocese of Miami last December in Rome, Father De Paoli, the son of Mr. and Mrs. John De Paoli, recently returned to Miami and is now serving as assistant in St. Patrick parish, Miami Beach.

Father (Capt.) Emil Nebiolo, long time friend of the newly ordained priest and chaplain at Patrick Air Force Base, came to Miami from Cape Canaveral to preach the sermon. Father Robert F. Brush, pastor, Visitation parish, was deacon and Father Ronald Pusack was sub-deacon. The Visitation choir sang during the Mass.

Pointing out that particularly in these modern times a priest "must be all things to all men" Father Nebiolo, who was ordained nine years ago in Immaculate Conception Church, Jacksonville, for the Kansas City — St. Joseph Diocese, emphasized that "the priest is with



Voice Photos

PARENTS AND SISTER of Father Ambrose De Paoli received Holy Communion during his First Solemn Mass in Visitation Church. Father Robert Brush is at left and Father Ronald Pusack, right. Hundreds of friends and parishioners attended.

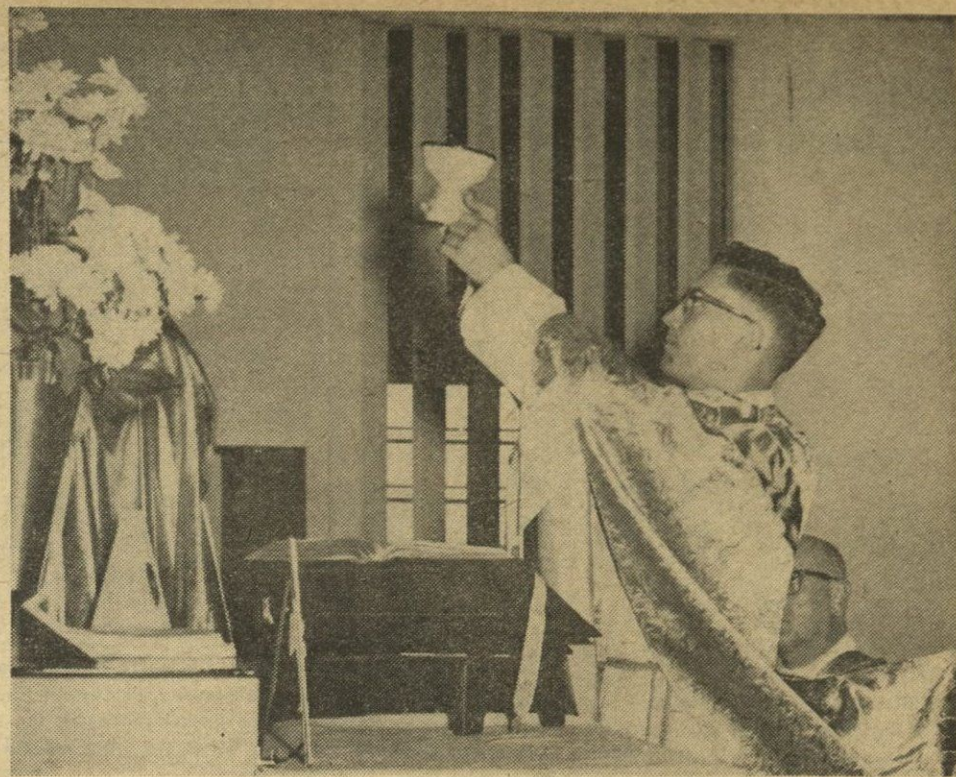
men in the classroom, in the hospital, in the office, in the factory, in the laboratory, yes even in the defense of our country.

"He is always present, always serving men, striving to bring them all that which can enoble man and cause him to reflect the Image in which he was created. The priest is universal in his interests and yet he is

single in his purpose to unify all men in Christ.

"The priestly labors," he said, "can be undertaken only with love for one's fellow man even when the object of one's labor fails to appreciate him. A labor that brought to completion, let alone be undertaken, only in the Imitation of Christ."

Father Nebiolo reminded the



FIRST SOLEMN MASS was sung Sunday by Father Ambrose De Paoli who was ordained for the Diocese of Miami last December in

Rome. The new priest's chalice of transparent white enamel and gold plate over sterling silver was a gift from his parents.

congregation that the Catholic priest, as an ambassador and instrument of grace, is the representative of Christ on earth.

"He speaks for Christ," he declared. "He lives to further the interest of Christ among men. He works that Christ may reign triumphantly in the minds, in the hearts of all men to the end that 'All may be one with Christ.' Whatever honor is his as a priest, it is really that of Christ. Whatever joys are his in the priesthood, they are the joys of Christ. Whatever sorrows are his in the priesthood, they are the sorrows of Christ."

The priest will have many moments in his priestly life when he will find great happiness and consolation. Father Nebiolo said, "but most assuredly he will have many moments of profound sorrows and disappointments, for His Divine Master was prophesied in the pages of the Old Testament as, 'A man of sorrows and acquainted with infirmities.'"

"In the priesthood," he said, "every priest must re-echo in his own person the words of St. Paul, 'I live now, not I, but Christ lives in me!'"



SIXTH GRADE teacher of Father DePaoli is Sister Francis Regis, S.S.J., a member of the faculty of St. Mary Cathedral School, who received the first blessing of her former student.

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Voice Photos

LITURGICAL ART workshop at Barry College features courses in the designing of vestments and altar linens. Sister Mary Eulalia, O.P., instructs Mrs. Charles Durden of St. John the Apostle parish, Hialeah, how to make an amice, from white linen.



SILK CHASUBLE nears completion as Mrs. A. L. Bernero of Immaculate Conception parish, Hialeah, sets symbols in place. The women attending are making complete sets of Mass vestments in the liturgical colors of white, red, green and purple.



FINISHING TOUCHES on a completed chasuble, include pressing. Two parishioners of St. Luke Church in Lake Worth who travel to Miami Shores twice weekly for courses offered free of charge are Mrs. J. H. Meiman and Mrs. Michael Pivarnik.

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Singles Dance, Show Sunday

A talent variety show will highlight the "dress-up" dance which will be sponsored by the Miami Catholic Singles Club on Sunday, July 23.

Dancing will begin at 8 p.m. in the Elks Club at 501 Brickell Ave. Music will be provided by Al Schoen's orchestra. Members and their guests who wish to participate in the show at intermission are asked to contract program chairman, Carl Kochanek at FR 1-3769.

2 DCCW Officers To Attend Detroit Leadership Institute

Two officers of the Miami Diocesan Council of Catholic Women will participate in the Leadership Training Institute sponsored by the National Council of Catholic Women Aug. 29-31 in Detroit.

Mrs. Arthur Podway, president of the South Dade Deanery and a member of Ephiphany parish; and Mrs. Robert Benson, president of the Southwest Coast Deanery and a parishioner of St. Ann Church, Naples will attend the sessions scheduled to be held at Marygrove College.

In four concurrent workshops members of affiliations of the NCCW will discuss family, community and world apostolates

and correlate these with individual committees.

SESSIONS SET

Mrs. Arthur L. Zepf of Toledo, national president, will give the welcoming address on the opening day of the Institute. Conferences will be explained by Miss Margaret Mealey, NCCW executive director. "The Idea of a Vocation" will be the topic of Msgr. Clarence D. White, assistant general secretary of the National Catholic Welfare Conference.

Twelve workgroup sessions have been planned for the first two days of the Institute and on the third day, women will attend an organization laboratory emphasizing the work of organization and the development of individuals involved.

Designed to reach Council membership at every level, another Institute with similar program and convenient to members of the Miami DCCW will be conducted Aug. 5 to 7 at Spring Hill College, Mobile, Alabama.

Registrations are now being accepted at the headquarters of the National Council of Catholic Women, 1312 Massachusetts Ave., N.W., Washington, 5, D.C. Those attending may live on campus or commute. There is also a special one-day registration available for those who wish to participate in the one-day organizational workshop.

Marianettes Plan Everglades Trip

A boat cruise through the Everglades is planned by the Marionettes of the Marion Council, K. of C., on Saturday, July 22.

The boat will leave Bahia Yacht Basin in Fort Lauderdale at 7 p.m. Festivities will include a barbecue and shrimp dinner, dancing, and entertainment.

Reservations and further information may be obtained by contacting Mrs. Thomas Vivian at NA 1-2201.

Group Maps Florida Anti-Smut Program

KEY BISCAYNE — The Florida Children's Commission voted Monday to coordinate a state-wide program to deal with obscene literature problems.

The action followed a request from Governor Farris Bryant whose administrative assistant Bruce Garwood assured the commission of the support of the governor's office in the project.

During the two-day meeting State Attorney Richard E. Gerstein explained the workings of the new decent literature law.

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N. Dade Women To Start Retreat

A capacity number of women from parishes in the North Dade Deanery have registered for the weekend retreat which opens tonight (Friday) in the Golden Strand Hotel.

According to Father Noel Fogarty, diocesan director of Lay Retreats, those who wished to attend and could not secure reservations will be welcomed at any of the retreats scheduled for future weeks.

Father Gregory Durkin, C.P. will conduct the three-day spiritual exercises which will include the celebration of daily Mass, confessions, meditation, recitation of the rosary, stations of the cross outdoors, and opportunities for private consultations with the retreat master.

A native of Springfield, Mass., Father Gregory is a member of the Congregation of the Passionists who recently established a foundation at Lake Park in North Palm Beach where they are presently erecting a monastery and retreat house for men.

Prior to his ordination in 1951, Father Gregory studied at the Passionist Seminary in Dunkirk, N. Y. and at the novitiate in Pittsburgh, Pa., as well as in Passionist monasteries in Scranton, Pa. and Union City, N. J. He was recently assigned to conducting retreats and missions following assignments in Hartford, Conn., Scranton and Pittsburgh.

Women from other parishes throughout the diocese who plan to make a retreat during the summer program are urged to complete arrangements as early as possible by contacting Father Noel Fogarty at St. Mary Cathedral or their deanery retreat chairman.

The following weekends and chairmen have been designated for the other deaneries:

South Dade Deanery — Friday, July 28, Mrs. Robert Stephens, 9531 Haitian Dr., Miami, 56.

Broward Deanery — Friday, Aug. 4, Mrs. W. S. Gallagher,



Voice Photo

NORTH DADE Deanery retreatants, Miss Vivian McBride of St. Rose of Lima parish and Mrs. Frank Miller, Sr., of Holy Family parish are among those attending conferences which open tonight.

2160 SE 19th St., Pompano Beach.

Southwest Coast Deanery — Friday, Aug. 11, Mrs. Robert Bowling, 290 Tenth Ave., S. Naples.

Reservations close on Monday preceding the opening conference on the following Friday unless a capacity registration is obtained earlier.

A special weekend retreat for women members of Catholic Youth Organizations, the Catholic Singles Club and young women who have recently graduated from high school is scheduled to be held Aug. 18-20.

A reduction arranged by Father Fogarty in addition to a contribution from the Catholic Singles Club will make it possible for members of that organization to participate in retreat conferences for \$12 which covers the cost of a hotel room and meals for the three days. Catholic Singles members are asked to contact Miss Peggy

CCD To Receive Members

New members will be received into the Confraternity of St. Michael the Archangel parish on Sunday, July 30. The organization will assist at the 9 a.m. Mass which will be followed by the reception.

Centro Needs Baby Clothes

More than 40 expectant Cuban mothers are urgently in need of infant apparel, bedding, and furnishings for babies who will be born during the next few weeks.

According to Mrs. Angelita Sanchez of Seccion Cubana, women's auxiliary at Centro Hispano Catolico, Miami's diocesan Spanish center, a group of women now meet each Wednesday from 3 to 5 p.m. to sew and ready the variety of clothing items needed for new born infants.

Donations of cotton or muslin from which crib sheets may be made will be especially welcomed, she said, as well as cribs, bassinets, and clothing. Volunteers for sewing are also needed.

Further information may be obtained by calling Seccion Cubana at FR 1-3105 or by contacting Mrs. Sanchez at HI 4-7818.

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Advertising

with Jane



GOOD NEWS



I HAVE NEWS FOR YOU! They are now in their new location! The place is SHAVER'S, 7910-16 N.E. 2nd Ave., Little River. They have been in business for many years, carrying the finest in Men's Wear, also custom tailoring, alterations. Formal rental service for men and women. Mr. and Mrs. Shaver would like you to stop in and see their two, new stores. PL 7-1421.

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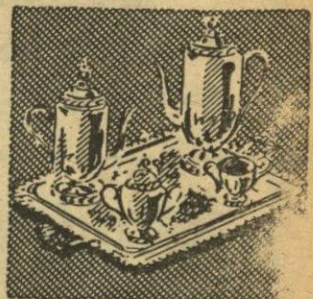
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MORE DASH TO THE DISH

Make A Splash With An After-Swim Party

By FLORENCE DEVANEY

The teens will love this adaptable menu.

For example, all the food can be prepared in a jiffy so a sparkling hostess can meander around to keep things hopping. Old favorites are a menu must, so we included the popular hot dogs and buns. However, they have been combined in an appetite-sparking, conversation-sparking way.

Instead of buns, small loaves of French bread are used (the brown and serve type are just right). Slits in the bread are cut, then spread with a zesty butter spread. Fill the pockets with wienies and sliced Cheddar cheese, and you have a whopping sandwich, big enough for two. Hence the name "Date Bait."

First they must be wrapped in aluminum foil and toasted through, however. Do this over the coals on an outdoor grill or in a 400 degree oven, depending upon the weather. You can generously butter the ears of corn, wrap in foil and roast over coals at the same time. Or steam it on the range in the usual way and serve with plenty of butter.

Provide a huge bowl of tangy deviled ham dip ... then every man to his taste. Serve the sandwiches in their foil coats, one to each two customers. Bright ripe tomato wedges



THIS AFTER-SWIM PARTY TAKES BUT A JIFFY TO PREPARE

and golden corn on the same serving plate make a riotous splash of color. Tall, cold glasses of milk round out the main course.

All's well that ends well. Chilled fresh pineapple wedges and plump whole strawberries fit the bill. Place them on a large serving plate with lots of

powdered sugar (for dipping) in the middle, and everyone gets into the act.

The colorful beach ball cook-

ies are the season's bounciest. Make their stripes with shades of yellow, green and pink frosting.

DATE BAIT SANDWICHES

Makes 8 servings

- | | |
|----------------------------------|---|
| ½ cup softened butter | sauce |
| 3 tablespoon chili sauce | 4 small loaves French bread |
| 1 teaspoon prepared mustard | 8 skinless frankfurters |
| 2 tablespoons pickle relish | 8 slices sharp Cheddar cheese, cut to fit into French bread |
| 2 tablespoons minced green onion | |
| Few drops Worcestershire | |

To the butter in mixing bowl, add chili sauce, mustard, relish, green onion and Worcestershire sauce. Blend well. Make 7 slits in each loaf of French bread, cutting to bottom crust, but not through. This will make 4 sandwiches. Starting with the first section, generously spread both cut edges of every other section with the butter mixture. Leave the alternate split sections unbuttered, for these mark the division between the individual sandwiches. In slits of bread that have been spread with butter mixture, place a half split frankfurter and a slice of cheese. Wrap in aluminum foil and heat over the coals of an outdoor grill or in a 400 degree preheated oven for about 20 minutes, or until heated through. Each sandwich loaf serves 2 people.

CRISP BEACH BALL COOKIES

2 dozen cookies

375° F. preheated oven — 8-10 minutes

- | | |
|--------------------------|------------------------------------|
| 2 cups sifted flour | FROSTING: |
| ½ teaspoon salt | 2 cups sifted confectioners' sugar |
| ½ teaspoon baking powder | ¾ teaspoon milk or cream |
| ¾ cup butter | Food coloring |
| 1 cup sugar | |
| 1 egg | |
| 1 teaspoon vanilla | |

Sift together flour, salt and baking powder. Cream butter. Add sugar and mix well. Beat in egg and vanilla. Gradually add sifted dry ingredients, mixing until well blended. Wrap in waxed paper and chill for at least 1 hour. Roll out on a lightly floured board or pastry cloth and cut into circles 3½ inches in diameter. Place on a lightly buttered cookie sheet and bake in a 375 deg. preheated oven for 8-10 minutes or until lightly browned around the edges. Cool on cake racks. When ready to frost, combine confectioners' sugar and enough milk to make a frosting of spread consistency. Leave ½ of the frosting white and divide the remainder, tinting each part the color desired. Frost each cookie completely with white frosting and immediately add stripes of the colored frosting. Spread colored frosting on very lightly with a knife, and the stripes will blend with the white frosting. Let stand until frosting sets.

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Single And 38 -- She Finds Life Lonely

Do you think God loves me? I'm 38 and single — though not by choice, for I've always wanted to marry but never seemed able to attract the right man. From my earliest recollection, all I can remember of my life is disappointments. Now I read in a pamphlet on vocations that not the single life but only consecrated virginity is praiseworthy. That's ironical. I didn't choose the single life, though I've tried to be a good Catholic. At times I get so lonesome life doesn't seem worth living. Please tell me what to do.

By FATHER JOHN L. THOMAS, S.J.

Well, Peggy, I can answer your first question very definitely — though you know the answer as well as I do. Yes, God loves you. One look at your crucifix will remind you how much He loves you. But that is not really your problem.

You are wondering why some lives seem full of frustrations, disappointments and sorrows even from childhood, while others seem blessed with happiness and success. And as you imply later in your letter, it is frequently not the people who pray most or appear to be most faithful that get all the lucky breaks, so that you almost agree with your friends at work that it doesn't pay to try to be a good Christian.

Similar objections have been dealt with in both the Old and New Testaments. They imply a serious misconception of the meaning of life and of our relationship to God. Although it may be easy to see why "the wicked prosper," we do not know all the reasons why God permits the lot of some of the faithful to be so much more difficult than others.

Sufficient Grace To All

Faith tells us that God made us to His image and offers to each of us all the graces needed to develop his image in His love and service under whatever circumstances it is our lot to live.

By offering us the supernatural aid we need to grow in His love and service, He provides all that is necessary to achieve our essential purpose in life. Why we happened to be born male or female, rich or poor, talented or mediocre, under difficult circumstances or easy, and so on, is a mystery of Divine Providence.

As the saints tell us, the first step toward sanctity is to really accept ourselves as we are, together with the conditions under which we must lead our lives. This brings up your second problem in regard to vocations. It appears that you read the pamphlet you mention too hastily.

The author was comparing various possible life-vocations or states of life and making the traditional point that virginity was superior to marriage or the single life not because it implies mere physical integrity or non-participation in sexual life but because it is consecrated to God and one's fellowmen.

The author did not state that the single life lived according to the precepts was not praiseworthy — which would be absurd — but that considered as a state of life, singleness does not imply as complete a dedication to divine service as consecrated virginity and consequently does not rank as highly.

Perhaps A New Job Is Needed

Your real problem, Peggy, is learning to accept yourself and to live with your situation. Of course you're not too old to marry, but your past experience suggests that you probably won't. Under the circumstances, therefore, you may as well be prepared to "go it alone." What does this imply?

You've mentioned already the problem of loneliness and the feeling that life doesn't seem worth living. Apparently your present job doesn't give you any sense of fulfillment, your friends at work seem quite cynical, and since your mother died, you have no close bonds with your relatives. I don't know what preparation you have, but you might consider a different type of work, even though this would require taking time out for special training.

You need to form more adequate friendships. Are there any parish, school, or civic groups or organizations needing volunteer workers that you could join? Such associations would offer you the opportunity to meet people, to make friends, and to become involved in useful activities.

You need to deepen your spiritual life. A closed retreat might be a good start, but you should also try to do some reading and study.

You need to enlarge your intellectual scope and interests. Are there any study or discussion groups available? Night school? Perhaps a summer session at some school or a tour to refresh your interest and open new horizons.

Does all this sound impractical? Not if you really want to do it. You can either retreat from life or make a fresh start and continue to grow. Remember whether married or single, if you want to live, you must stay alive.



★ ★ ★

(Father Thomas will be unable to answer any personal letters.)

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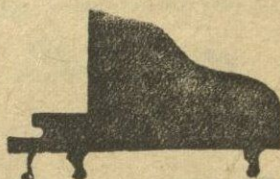
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YOUTH Is Asking ...?

He's 18 And She's 14, Should They Be Dating

Dear Doris:

I am 14 and have been attending a nearby school on Thursday nights. In the same class is a boy who is 18. He is very nice to me and I find myself wanting to see more of him. I know the age difference is a very great one but I am at ease in his presence. He has told others that he likes me and would like to ask me for a date.

I feel I'm too young for single couple dates and he is too old for group dates. So I leave it in your hands. Should I continue to see this boy or change classes and try to stay within my own age level?

Patricia

Don't jump to conclusions. Of course it's always better to stay as close to your own age group as possible. But if you are enjoying the class I see no reason for changing.

You are right in feeling 14 is too young for single dates; but 18 is not too old for group dates. Group dating is popular at all ages.

The boy hasn't asked for a date yet. Why not wait and see what he suggests? It might possibly be just for a soda after class with the group.

★ ★ ★

Dear Doris:

I have a problem that bothers me a great deal. I am 15 and going steady with a boy 16. His family is moving to North Carolina this month. He plans to get a car and says he will come to see me on weekends. But I want to know if you think we should break up? I've been out with other boys and he has been out with other girls so I don't think it will be hard for either of us. I hope your answer will help me decide what to do.

Undecided

How lucky can you be!

Every teenager who goes steady at some time or other wonders how to break off gracefully.

By comparison your problem is practically nil. His moving away gives you a golden opportunity.

Take advantage of it. You can very easily discourage the weekend visits. And since there are plenty of nice girls in North Carolina I bet you won't have to discourage too hard.

★ ★ ★

Dear Doris:

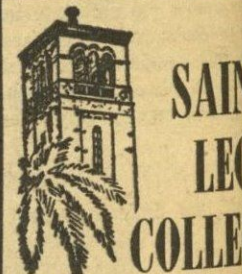
My parents have rented a house at the lake for the summer. Do you think it would be all right to invite the girl I have been going with to come up for a week's visit? We just graduated from the same high school.

Girls are not generally invited as house guests unless things are pretty serious and an engagement is just around the corner. Since you have just finished high school I doubt this is so.

Another thing, Don, a week is a long time to keep any house guest entertained. Do you have a sister to help plan some activities.

Why not invite the girl and a few more friends for Sunday brunch and a swimming party? It would be a lot easier on your mother and wouldn't look as if you were rushing things.

Doris Revere Peters answers letters through her column not by mail. Please do not ask for a personal reply. Young readers are invited to write to her in care of The Voice, 6301 Biscayne Blvd., Miami 38, Fla.



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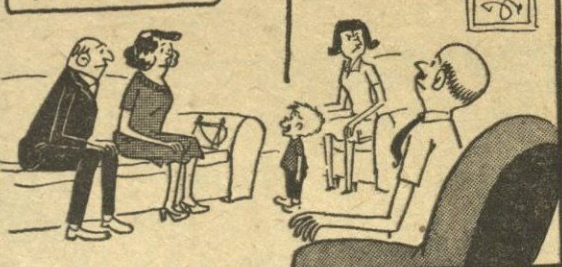
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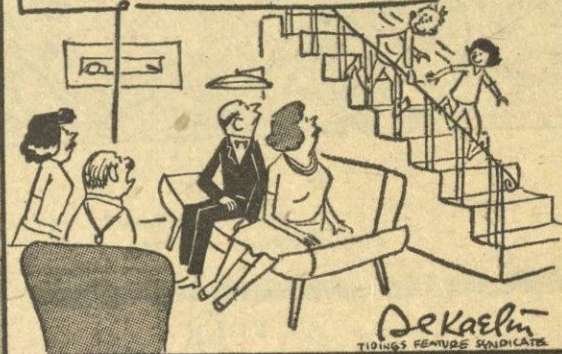
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GUESTS WHO OVERSTAY CALLED UNPOPULAR
OH, DON'T RUSH. THE KIDS CAN GET THEIR OWN BREAKFAST!



MEN OFTEN ABLE TO ANTICIPATE REACTIONS OF SPOUSE



HOTELS CALLED SAFER FROM BURGLARS THAN PRIVATE HOMES



Miami Knights Elect New Slate Of Officers

The Miami Council of the Knights of Columbus recently elected a slate of officers which includes Jerome E. Ouellette as grand knight.

Installation will be held on July 25 at 8 p.m. at the council hall, 3405 NW 27th Ave. Preceding the installation ceremonies, members of the council will honor the new officers at a 6 p.m. banquet at the Robin Hood Inn, 3601 Biscayne Blvd.

District deputy William McCluskey will install the officers including: Albert O'Neill, deputy grand knight; Frank Yusko, chancellor; James McEllwee, warden; Charles V. Lanza, advocate; William Baker, recorder; Al Colsky, inside guard; William Alselt, outside guard; Phil Brady, lecturer; L. B. Rohan, Jr., Chet Czebrinski and H. LeRoy Pinder, trustees, and Michael Karaty, financial secretary.

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Cuban Lay Groups Will Make Retreat

A four-day retreat will open on Monday, July 31 for Spanish-speaking members of a Sodality of Our Lady composed of university personnel and professional men.

Known as the Agrupacion Catolica o Universitaria, the organization is composed chiefly of Cuban refugees who reside in the Miami area.

Other Cuban Catholic layman's groups including Legion de Cristo, Caballeros Catolicos, and Accion Catolica, will also

make the retreat which will be held at the Golden Strand Hotel, 17901 Collins Ave., Miami.

Father Amando Llorente, S.J., will serve as retreat master. Reservations can be made by calling him at FRanklin 3-7895.

Nuns Continue Work Behind Iron Curtain

VIENNA (NC) — About 10,000 Sisters belonging to 41 different communities still survive in communist-ruled Czechoslovakia, it was reported by the Prague communist magazine, Kultura 1961.

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THE VOICE OF Sports

JACK HOUGHTLING
Sports Editor

The St. Theresa CYO softball team closed out its season in the Coral Gables Adult league Monday night with a 9-7 defeat. It finished in fourth place in a five-team with a record of 6 victories and 10 losses.

Looks rather unimpressive, doesn't it?

Yet every one of the members of the team will probably remember this season for the rest of their lives as Coach Larry McGrath's team set a season's scoring record with smashing 42-1 victory over Shelly Tractors, three weeks ago.

"Everyone did a good job of hitting that night," reminisced John Muncey, the St. Theresa pitcher.

'STRIKE OUT'
"Everyone was getting tired of running the bases and one pitcher even called out to me when I was at bat, 'Strike out I'm getting tired of running.'"

Muncey, a 1957 graduate of old St. Theresa's High School,

Miami Knights' Golf Tournament Sunday

The Knights of Columbus of Greater Miami will hold its inter-council golf tournament at the North Dade Country Club Sunday, July 23 at 11 a.m.

Teams will represent the following councils: Marian, Miami, Hialeah, Coral Gables, Miami Beach and Homestead. Members are asked to contact their financial secretary for further information.

Men Like Dr. Dooley' Called Need Of Church

SASKATOON, Sask. (NC) — There is a vital need for "thousands of lay apostles like Dr. Thomas Dooley" in the Church today, Father Leo Deschatelets, O.M.I., Superior General of the Oblates of Mary Immaculate, said here.

The Oblates' Superior called the late jungle doctor of Laos a "perfect example" of how trained, dedicated laymen can assist in the mission work of the Church.

Diocesan Ban Put On Movie Theater

SANTA FE, N.M. (NC) — An Albuquerque movie theater has been declared "out of bounds" to Catholics for showing pictures condemned by the National Legion of Decency.

The action, directed against Don Pancho's Arts Theater, was taken by Archbishop Edwin V. Byrne.

Pesola at second, Benny Mesammio and Frank Zimmerman alternating at short, Eddie Haywood, Bill Murray and Harry Sauter in the outfield, Al Adams at short field and Jim Quinn, catcher.

Zimmerman, Heywood, and Murray rate as the squad's leading hitters.

FINISHED STRONG

Despite its 6-10 record, the team finished strong taking its last four regular season games. The 9-7 loss was in tournament play.

"I don't know why we had such a slow start," John said, "but after we shuffled some of the players around, we settled down to some good ball."

This is the second season for the St. Theresa team. Besides McGrath, who works for the U.S.

Internal Revenue Service, Pesola, Sauter, and Quinn were on the team last season.

Now, just wait until next year.

★ ★ ★

AROUND THE DIOCESE — Charles Sacher, former St. Theresa High football star, graduated cum laude from Notre Dame and has been awarded a scholarship for post-graduate study . . . Coral Gables High pitching star Jerry Dorsch's father is one of the top officers in the Coral Gables Knights of Columbus Council . . . The Ellison brothers from Christopher Columbus have finally been separated . . . Jack will go to an Idaho Junior College on a football scholarship while Tom attends Bainbridge Prep, the U.S. Naval Academy's preparatory school.

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Atacan Iglesia en Otros Países Bajo el Aspecto Educacional

Dos comunicados recientes de la agencia informativa "Noticias Católicas" da cuenta de lo que ocurre en la antigua Guinea francesa y en Ceilán, dos modernas democracias flamantes. Los comunicados, fechados en Free-Town, Sierra Leona, y en Nueva Delhi, India, son expresivos por sí mismo para que necesiten más comentarios. Dicen así:

Los Obispos de la antigua Guinea francesa han protestado por la incautación gubernativa de 44 de las 69 es-

cuelas primarias misionales con que contaba el país.

Guinea se proclamó independiente en 1958 bajo el régimen filocomunista del presidente Sekou Toure. Es un territorio de Africa Occidental de 251,000 kilómetros cuadrados y más de 2,500,000 habitantes, de ellos unos 30,000 católicos. Linda con Sierra Leona, el Sudán y la Guinea Portuguesa.

Los Obispos invocan en su protesta el derecho de los padres a elegir la clase de educación que desean para sus hi-

jos, y piden una solución justa que garantice ese derecho y la libertad de la Iglesia.

El gobierno de Ceilán parece tener el propósito deliberado de eliminar a la Iglesia mediante un plan metódico.

El plan abarca la supresión casi total de la educación católica, el control gubernativo para la apertura de nuevos templos de cualquier denominación religiosa y la restricción a la entrada de misioneros.

El 1 de diciembre de 1960

el régimen se incautó de 720 escuelas elementales católicas, pese a la protesta airada de numerosos padres de familia que acusan de procomunista al gobierno de la primer ministro, señora S. W. Bandaraik.

Otra ley votada el 2 de febrero de 1961 autoriza al ministro de Educación para asumir la "administración" de las escuelas que reciben "ayuda" privada; el estado se ha apoderado de estas escuelas y sus orpiedades sin indemnizar a los propietarios.



El Padre Michael Lynn un sacerdote irlandés voluntario que está trabajando con los Padres Columban en Lima, Perú, hablando con un indio agricultor fuera de su tienda construida con los más rústicos materiales.

Noticias de Hispanoamérica

MEXICO, (NC) Anualmente los trabajadores de Querétaro hacen su peregrinación a la Basílica de Guadalupe. Es un verdadero peregrinar, ya que hacen a pie, desde tierras queretanas, todo el recorrido de más de trescientos kilómetros. Han tardado ocho días. Y formaban la peregrinación 12,000 trabajadores.

PUERTO RICO, (ICI) Dos miembros de la Asociación Cristiana que fueron elegidos legalmente por el pueblo han sido expulsados del Parlamento portorriqueño: el senador católico Mario E. Dávila y el diputado católico José Faliú Pesquera. Las comisiones encargadas de dictaminar sobre las actas dijeron, tanto en la comisión senatorial como en la de la Cámara, el argumento para anular las actas fue que habían sido elegidos

inconstitucionalmente por apoyarles los obispos. Muñoz Marín gobernará con todos los senadores y diputados de su partido (N. de la R. Dicen que en Puerto Rico hay democracia)

BOLIVIA (NC)— La pasada semana la estación radioemisora "Pío XII" sufrió el segundo ataque por parte de los comunistas. El primero fue cuando el complot de junio, que llevaron a cabo los comunistas Los locutores de la emisora "Pío XII" pidieron auxilio, e inmediatamente se pusieron camino de la ciudad Siglo XX cuatro mil mineros de la comarca. Los comunistas se alejaron y presentaron excusas. La radio "Pío XII" funciona como matriz de un sistema de escuelas radiofónicas para todos los pueblos de la rica región minera.



El Gran Caballero de los Caballeros de Colón Luke E. Hart, en el centro, hablando con Luis Felipe Lay, abajo a la derecha, Gran Caballero del Consejo Nuestra Señora de la Caridad, para los caballeros de habla española. En la misma foto, de izquierda a derecha están: Jack W. Adamson, Diputado de Estado; Jack Guiteras, Secretario de Finanzas; Eduardo García Rubio, Gran Caballero Diputado.

NUESTRA PARROQUIA



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IGLESIA SAN JUAN EL APOSTOL
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IGLESIA SANTA INES
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BARCELONA, España (NC) Un exteniente coronel del ejército de EE. UU. — Orlando A. Molina — se ordenó en esta ciudad de sacerdote, después de haberse convertido al catolicismo en las trincheras de Corea. "En la guerra contra Japón —explicó él— vi caer a muchos compañeros que clamaban por Dios en las trincheras y eran consolados por los sacerdotes católicos a costa de sus vidas. . . Y pensé ser uno de ellos".

ROMA, Italia (NC)— El cardenal Luigi Traglia, pro vicario general de Roma, ofició una misa vespertina de rogativa por Cuba. Patrocinaron el acto religioso el Comité Cívico Italiano y el grupo romano de la misma organización. Asistieron seis cardenales y unos veinte arzobispos y obispos y numerosos fieles. El acto se celebró en la iglesia de Gesù.

WASHINGTON, EE.UU. (NC) Ha sido nombrado capellán de los residentes extranjeros en Moscú el RP. José F. Richard A.A., quien obtu-

vo ya el visado de entrada en Rusia. Saldrá de Nueva York el día 9 de agosto.

LA HAYA, Holanda (NC) Por vez primera, desde la Reforma Protestante, los católicos constituyen mayoría en Holanda. Según el último censo hay 4.900.000. 4.500.000 protestantes y 2.160.000 sin filiación religiosa.

NUEVA DELHI, India (NC) Informaciones llegadas de Colombo, el gobierno celandés, que en diciembre pasado "nacionalizó" 720 escuelas católicas, se dispone a controlar las clases de catecismo.

CIUDAD DEL VATICANO (NC)— S.S. Juan XXIII anunció que su encíclica social, para recordar el 70 Aniversario de la "rerum Novarum" de León XIII, se denominará "Mater et Magistra" —Madre y Maestra.

LONDRES, Inglaterra (NC) "Ciertamente pienso visitar al Papa" declaró en una entrevista televisada el nuevo arzobispo anglicano de Canterbury, Dr. Michael Ramsey. Y añadió que la unidad cristiana es también su objetivo, y que tratará de consolidar lo que ya se ha hecho.

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Primero, en Nicea. Año 325. Presidió el Papa San Silvestre I. En él se definió la divinidad de Jesucristo, como Hijo Unigénito de Dios consustancial con el Padre. Arrio fue condenado.

Segundo, en Constantinopla. Año 381. Presidió el Papa San Dámaso. Se definió la divinidad del Espíritu Santo, y, con ello, el dogma de la Trinidad. Se condenó la herejía de los macedonios.

Tercero, en Efeso. Año 431. Lo convocó el Papa San Celestino I. Definió el dogma de la persona única y divina de Cristo y el de la Maternidad divina de la Santísima Virgen María. El herejarca Nestorio fue condenado.

Cuarto, en Calcedonia. Año 451. Presidió el Papa León Magno. Se definió el dogma de las dos naturalezas —divina y humana— de Jesucristo en una sola persona divina. Fue condenado el error de Eustiques.

Quinto, en Constantinopla. Año 553. Presidió el Papa Virgilio. Reafirma las definiciones de Efeso y Calcedonia. Condena los "tres capítulos" de los nestorianos.

Sexto, en Constantinopla. Año 680-681. Presidió el papa San Agatón. En él se definió el dogma de las dos voluntades en Cristo, contra los monoteletas.

Séptimo, en Nicea. Año 787. Presidió el Papa Adriano I. Definición: licitud y conveniencia del culto de las imágenes santas. Contra los iconoclastas.

Octavo, en Constantinopla. Año 869-870. Presidido por los Papas Nicolás I y Adriano II, sucesivamente. Se pronuncia contra las doctrinas de Focio y contra el Cisma Oriental.

Noveno, en la basílica de San Juan de Letrán (Roma). Año 1123. Lo presidió el Papa Calixto II. Problema: las investiduras, que condena.

Décimo, en el mismo lugar

Año. 1139. Motivo, dar fin al cisma del pseudo-Papa Anacleto.

Undécimo, en el mismo lugar. Año 1179. Presidido por el Papa Alejandro III. Decreta que se necesitan dos tercios de votos para la elección del Papa.

Duodécimo, en el mismo lugar. Año 1215. Presidió el Papa Inocencio III. Se define la transubstanciación eucarística. Se ordena la confesión y comunión obligatorias.

Décimotercero, en Lyon. Año 1245. Presidió el Papa Inocencio IV. Se depone al Emperador Federico II. Se pronuncia a favor de la Cruzada.

Décimocuarto, en Lyon. Año 1274. Presidió el Papa beato Gregorio X. Se trató de la reforma de las costumbres, de la unión con los cismáticos griegos del estatuto del Cónclave y de la Cruzada.

Décimoquinto, en Viena (Francia). Año 1311-1312. Convocó el Papa Clemente V. Se condenaron diversos errores y se suprimió el orden de los Templarios.

Décimosexto, en Constanza. Años 1414-1418. Bajo la dirección del Papa Martín V. Con él se termina el Cisma

de Occidente. Y se condena a Juan Rus.

Décimoseptimo, en Florencia; pero se inició en Basilea y se terminó en Ferrara. Dos épocas: de 1431 a 1437 y de 1438 a 1442. Lo presidió Eugenio IV. Se trató de la reforma de costumbres y de la unión con las Iglesias orientales.

Décimoctavo, en la basílica de San Juan de Letrán (Roma). Años 1512-1517. Lo presidieron sucesivamente. Julio II y León X. Se pronunció contra el cismático Concilio de Pisa. Condenó el averroísmo. Empezó la reforma de las costumbres. Y se trató de la inmortalidad del alma.

Décimonono, en Trento. Años 1545-1563. Bajo Paulo III y sus dos inmediatos sucesores Julio III y Pío IV. Se definió, frente a los protestantes, el dogma católico y se inició la verdadera Reforma de la Iglesia.

Vigésimo, en el Vaticano. Años 1869-1870. Presidió el Papa Pío IX. Se definió en él la postura de la Iglesia, frente al racionalismo. Y se proclamó el dogma de la infalibilidad del Papa.

Vigésimo primero, en el Vaticano. Año 1962.....

SECCION ESPAÑOLA

DE

The VOICE

Santiago, Hijo del Trueno

Año 44 del Señor. Un hombre es decapitado en Jerusalén.

Herodes Agripa I condenó a esa muerte a un sencillo galileo. El galileo se llamaba Santiago, hijo de Zebedeo. Era primo del Señor.

La turba se ha enardecido con la sangre. Y los jerifaltes judíos se han frotado las manos de gusto. Herodes está pletórico de satisfacción. El rey piensa en más muertos. ¿Qué tal Pedro, el pescador del azul Tiberiades? Y lo pone en la cárcel. Después de la Pascua habrá otro espectáculo de sangre. Herodes ríe mefistofélicamente. Y he aquí que Pedro sale de la cárcel milagrosamente. Y quien muere por esa Pascua del año 44 del Señor es el propio Herodes Agripa I.

Santiago es la primicia de la sangre apostólica.

Santiago era entusiasmo y pasión. Amor y decisión por su Maestro. Hasta la muerte. Era el trueno para despertar las conciencias, para cabalgar sobre los mares y los campos. Jinete en su caballo blanco para ayudar a los cristianos de más tarde.

—¿Podéis beber el cáliz que mi Padre os ha de dar? —les preguntó Cristo.

—Podemos —contestaron los dos hermanos, Santiago y Juan.

—“Podemos”. Así, enfáticamente, decididamente. Sin piedad para los considerandos de la comodidad. Sin miedo ante la perspectiva de sangre.

ESCRIBE SANTIAGO APOSTOL:

“Sabéis, hermanos míos carísimos, que todo hombre debe ser pronto para escuchar, tardo para hablar, tardo para airarse, porque la cólera del hombre no obra la justicia de Dios.

“Por esto, deponiendo toda sordidez y todo resto de maldad, recibid con mansedumbre la palabra injerta en vosotros, capaz de salvar vuestras almas.

“Ponedla en práctica y no os contentéis sólo con oírla, que os engañaría.”

....(Esta carta fue escrita, no por Santiago el Mayor—a quien se refiere nuestro comentario— sino por el conocido como Santiago el Menor. El párrafo transcrito está tomado del cap. I, versos 19 al 22.)

Un pueblo que es apasionado, que gusta del sí y del no, que aborrece los términos medios, que dice en su fraseología popular: “al pan, pan; y al vino, vino”, tenía por fuerza que ponedse bajo el patrocinio de un santo que no supo de tintas medias, ni usó de prudencias—léase cobardías— ni miró más que lo fundamental. Y los huesos del Apóstol fueron a para a aquel misterioso occidente de la Europa sureña.

Y cuando para el pueblo vinieron horas trágicas con la invasión de la media luna, durante siglos estuvo corriendo el grito que despertaba a los dormidos: “Santiago y cierra España”. Como se oyó durante la cruzada de 1936-1939.

Y el nombre de Santiago hizo singladuras en el mar tenebroso de los antiguos y llegó a las tierras de América. Y no hay Hija de España que en ciudades o montes o ríos, no recuerde al viejo Apóstol.

Y su nombre subió a los cielos para abrir caminos en la tierra a la luz de las estrellas. Camino de Santiago hay uno en el cielo. Y muchos caminos en la vieja Europa que llevan al sepulcro de Santiago en Compostela.

HILARIO

MAS DETALLES DE LA SITUACION RELIGIOSA EN CUBA

MIAMI (NC)—Relatos de los refugiados cubanos en esta ciudad confirman que la persecución desatada contra la Iglesia por el régimen de Fidel Castro sigue sin abatirse en Cuba.

He aquí varias de sus narraciones:

El Obispo de Camagüey, Monseñor Carlos Rin, fue obligado a abandonar su diócesis el 11 de junio, siendo vejado públicamente cuando los milicianos lo registraron, al igual que su modesto equipaje, al salir del Obispado. Los católicos lo depidieron a él y otros sacerdotes en el Aeropuerto de Camagüey con gritos de “Viva Cristo”, “Viva Cuba”, “Volverán”. La diócesis quedó con sólo dos sacerdotes, para más de 400,000 almas.

Se cree que el RP. Fidalgo (OP), de la Parroquia de Trinidad, Las Villas, ha sido condenado a 30 años de cárcel.

En la prisión de Isla de Pinos se prohíbe entregar literatura católica a los presos políticos. Igualmente, en más de una ocasión, rosarios e imágenes han sido tiradas al suelo y pisoteados por los custodios, mucho de los cuales son reos de baja ralea. En ocasiones se obliga a los presos políticos a caminar o tra-

bajar amenazándolos con bayonetas. Uno de estos presos una vez dijo a su esposa: “... Esto es terrible, hay momentos de desesperación en los cuales desearía que la bayoneta me traspasara pues esta tortura mental es superior a mis fuerzas.”

A los prisioneros políticos se les prohíbe leer, oír radio y sólo pueden ver la televisión cuando aparece Fidel Castro u otras figuras del régimen. Sus discursos, mediante amplificadores, se reproducen una y otra vez.

Se comenta que la organización “Con la Cruz y la

Patria” se ha hecho cargo de muchas iglesias de la isla, en especial en la diócesis de Camagüey, al ser expulsados los sacerdotes de sus iglesias, conventos y escuelas.

En muchas capillas del interior de la isla, los milicianos han quitado las campanas a los templos para que los fieles no puedan enterarse de la hora de la misa.

El Instituto Cubano de Arte e Industria Cinematográfica prohibió la exhibición de la película “Nuestra Señora de Fátima” y otras con temas religiosos, alegando que “deforman la conciencia y rec-

to sentido del patriotismo, recalcan la diferencia de clases y van en contra de la independencia y soberanía de nuestro país”.

Instructores del Ministerio de Educación han ordenado a grupos de maestros: “Vamos a decir la verdad, nuestro motivo principal no es terminar con el analfabetismo sino dar a conocer las ventajas del régimen socialista y atacar a nuestros enemigos, entre ellos la Iglesia Católica y su jerarquía.”

Prohíben la salida del país a maestros (tanto del gobierno como de las antiguas escuelas privadas), con el pretexto de que siendo 1961 el “Año de la Educación” ninguno puede negarse a terminar con el analfabetismo.

Los alfabetizadores voluntarios son jóvenes, niños y niñas hasta de 13 años en adelante, que han aceptado ir al campo para visitar familias y enseñarles a leer. Pero los guajiros ya conocen que es un adoctrinamiento y no los aceptan en muchas zonas.

A muchos campesinos se les obliga a comprar o suscribirse al periódico “Hoy” (el diario comunista), y vestir el traje de milicianos, oajo amenaza de no comprarles sus cosechas si se niegan.

A JESUS CRUCIFICADO

Delante de la cruz, los ojos míos quédenseme, Señor, así mirando y, sin ellos quererlo estén llorando porque pecaron mucho y están fríos.

Y estos labios que dicen mis desvíos quédenseme, Señor, así cantando y, sin ellos quererlo, estén rezando porque pecaron mucho y son impíos.

Y así, con la mirada en vos prendida, y así, con la palabra prisionera como la carne a vuestra cruz asida, quédenseme, Señor, el alma entera, y así clavada en vuestra cruz mi vida, Señor, así, cuando queráis me muera.

RAFAEL SANCHEZ MAZAS

15 Negro Priests Ordained In U.S.

BAY ST. LOUIS, Miss. (NC) — Fifteen American Negro priests, four of them converts, were ordained this year, raising the number of America's Negro priests to 120.

Three are members of the clergy in the Archdiocese of Chicago and the Dioceses of Camden and Spokane. The remaining 12 are members of six re-

ligious orders, according to the St. Augustine Catholic Messenger, magazine of the Divine word missionaries.

Five are Divine Word missionaries and two are Benedictines. One each belongs to the Capuchins, Franciscans, Conventuals, Redemptorists, and Crosier Fathers.

God Love You

Most Reverend

Fulton J. Sheen



What did Our Lord mean when He said to the Pharisees:

"Woe to you, because you will award to God his tithe, though it be of mint or dill or cummin and have forgotten the weightier commandments of the law, justice, mercy and honor."

The primitive law of Moses directed that a tenth of the income should be given to the service of God in His Temple, such as the products of corn, oil and wine. But the Pharisees who gave excessive attention to tiny little details extended the obligation to the smallest of garden herbs, such as the mint and the rue. What Our Lord finds fault with is the substitution of the little duties for the higher ones.

Our Lord warns that we may be doing the little without doing the great, fumbling around with things we like instead of being concerned with the judgment and the charity of God. Our Lord would not have us as little reformers, going up and down the world, seeing where we can patch up its broken walls and repair its broken glass. Until we save souls, we save nothing. Until we regenerate hearts, all of our little external programs amount to naught. Our Blessed Lord said: "I stand at the door and knock." He knocks because he cannot begin on the outside. Ruin is not external. He must start inside of the heart of the house and work from the center out to the circumference.

How many Catholics are wasting their money on the rue and the mint, giving generously to fringe movements, to spiritual side shows, while offering only 27 cents a year to the Holy Father to help convert the two billion pagans of the world? We worry about a trivial politician being a fellow traveler of Communism, and yet we do nothing to bring the Eucharist and Redemption of the souls of the Africans and the Asiatics in order to stop the onrush of the Anti-Christ.

Unless a soul is saved, nothing is saved. The salvation of souls is the business of the Holy Father's Society for the Propagation of the Faith. Give to him who has care of all the Missions. As soon as your heart is converted to the Love of God, it will be inverted to The Society for the Propagation of the Faith.

GOD LOVE YOU to A.M.C. for \$25 "When I retired I promised to send you \$25 each year for the Missions. This is the first check in fulfillment of that vow." . . . to H. L. for \$35 "In thanksgiving to God and His Blessed Mother for the healthful relief granted to my father." . . . to Anonymous for \$10 "May this small donation be used to help someone in the mission lands become a priest."

We'd like to take you to Europe — via the WORLD-MISSION ROSARY! The white decade of this multi-colored rosary represents the European mission field, where the Holy Father is searching for his lost sheep. By praying the WORLDMISSION ROSARY you will help bring them back to the flock. Send your request and an offering of \$2 for this rosary blessed by Bishop Sheen.

SHEEN COLUMN: Cut out this column, pin your sacrifice to it and mail it to Most Rev. Fulton J. Sheen, National Director of the Society for the Propagation of the Faith, 366 Fifth Avenue, New York 1, N. Y. or your Diocesan Director, Rev. Neil J. Flemming, 6301 Biscayne Blvd., Miami 38, Florida.



"He not only believed in his religion but also practiced it faithfully and devoutly."

SHARING OUR TREASURE

Sweetheart's Explanation Of Faith Held Her Interest

By FATHER JOHN A. O'BRIEN

Our Blessed Lord wants all His followers to strive earnestly to share the precious treasure of their holy Faith with others. Reflecting the

mind of Christ, Pope John XXIII says:

"No undertaking is so pleasing to God as missionary work, for it is intimately linked with that duty binding all — the spreading of God's kingdom." "How," you ask, "can I do this?" By living an upright and holy life and explaining your holy Faith whenever a suitable opportunity occurs.

The fruitfulness of this two-fold method is illustrated in the conversion of Patience Lyon of Scarsdale, New York. "I was reared a Congregationalist," related Patience, "and attended Sunday school and sang in the choir. Father had been a Presbyterian and Mother a Unitarian, but they became Congregationalists. I went to Middlebury College in Middlebury, Vermont, which was founded by a Congregationalist, Gamaliel Painter.

"Attendance at daily chapel services was required, but Catholics were excused from the Sunday services if they attended Mass. At Middlebury I became acquainted with Joe Crowley, and we began to date. I soon discovered that Joe was a stalwart Catholic who was well-informed about his religion and willing to explain it. He not only believed in his religion but also practiced it faithfully and devoutly.

"This kindled my interest in the Catholic religion, which previously had been very remote to me. Joe had told me about Mass and how Catholics believed in the Real Presence of Christ in the Holy Eucharist. To my surprise our president, Dwight L. Moody, said in chapel one day, 'The Catholic belief in transubstantiation, the change of the substance of the bread and wine into the substance of the

Body and Blood of Jesus, is nice — if true."

"That remark remained in my memory. Later, while sojourning with my parents in West Palm Beach, I called at St. Ann's rectory to get a complete course of instruction. Father Ruhlman, S.J., explained the Catholic Faith in a friendly manner and showed how it was founded directly by Christ. To the Apostles and disciples He gave the authority to teach and He appointed St. Peter the first pope.

"Father explained how God had created our first parents, Adam and Eve, and how we share in the consequences of original sin. We, their progeny, need the help of the sacraments, especially the forgiveness of sin in penance and the spiritual nourishment of the Holy Eucharist. Since Jesus is divine, He was able to make that marvelous change about which Dr. Moody had spoken. Hence it is not only a nice doctrine but also a true one.

"Father had me read The Faith of Millions and that helped me to see that the Catholic Church isn't simply 'another Church,' but that it is unique in having Christ as her Founder. Moreover, He continues to dwell within the Church, to be offered up in the Sacrifice of the Mass, and to come to its members in Holy Communion. The Real Presence, I came to perceive, is the distinctive feature of the Catholic Church.

"I was received into Christ's true Church by Father Ruhlman and had the great joy of receiving our Eucharistic Lord in Holy Communion. When Joe finished his medical studies we were married, and God has blessed us with five children. Joe's example and his explanations sparked my interest in the Faith and Father Ruhlman followed through. Would that I could share this precious gift with many others!"

Father O'Brien will be glad to have converts send their names and addresses to him at Notre Dame University, Notre Dame, Indiana, so he may write their conversion stories.

The Question Box

Can Divorced Man Join The Church?

By MSGR. J.D. CONWAY

Q. My husband is a convert and his father and mother are divorced. His mother has remarried. He would like to have his father join the Church, which he loves so much. Could this ever be possible, or would this divorce keep him out of the Church?

A. It would surely be possible if your father believes and wishes to join. Usually it is only when a person has re-married after divorce that grave difficulties arise against membership in the Church.

★ ★ ★

Q. A friend of mine recently loaned me a relic of St. Anne. It was enclosed in a heavy monstrance-like holder, very handsome, and stood on its own stand. All in all it appeared to be a first class relic. My question: How can they have a bone-chip of St. Anne when she has been dead two thousand years?

Another relic I have seen recently, a small pouch-like enclosure containing a piece of our Blessed Mother's veil. A sister gave these relics to high school pupils who had done extra curricular work. Again my question is the same. The Mother of God has been gone from earth two thousand years and relics of her veil, even if they existed, would certainly not be common enough to hand around indiscriminately. This is the way it would seem to me.

A. That is the way it seems to me too.

★ ★ ★

Q. Is it permissible for a Catholic girl who has had a baby to be married in the Catholic church in a white dress? She was not married when she had her baby.

A. If she carries the baby up the aisle in her arms then I think some other type of dress would be more appropriate.

My answer is serious, in a figurative sense. If it is generally known that she had a baby then I think she would be wise to have her marriage simple and quiet. It will slow down the speed of the wagging tongues. But if the fact of her maternity is not known then I would say: let her own prudence and taste be her guide.

The law of the Church is not involved — only social customs.

Q. Would a Catholic President be bound by the protocol rules of his church which require a Catholic to kneel before a Catholic bishop or Cardinal when one of these should come into his presence?

A. This is one I pulled out from the bottom of the stack; it came in during the campaign. Remember?

I believe the past six or seven months have given an answer. What about federal aid to parochial schools?

Protocol is hardly the word

anyway. Look it up in the dictionary. Custom requires that we greet people properly. A hub! may be entirely proper in some circumstances. Good morning, sir! is better for others. If you are an army private you give a snappy salute to the Colonel, or else! An ancient custom, much loved by the people, calls for Catholics to kiss the ring of their bishop when the opportunity presents itself — and under some circumstances there is a genuflection at the same time — to show their reverence for a successor of the Apostles, one who represents the authority of Jesus Christ.

★ ★ ★

Q. I have always believed from the teachings of the Church that one must be baptized to be saved. Even most non-Catholic faiths teach this. How then do the Jewish people believe they will reach heaven, when they do not have baptism of any kind?

A. It is quite possible that they have baptism of desire — implicit in their belief in God, in their sincerity of life, and their desire of salvation.

★ ★ ★

Q. I had always understood that drippings could be used to season with, or for frying fish, eggs, potatoes, etc. Drippings are the fat rendered from roasts, bacon, or chops. Now I am told that only lard or vegetable oils are permitted in frying foods on Friday. A. Don't believe all you are told. Go ahead and use your drippings.

★ ★ ★

Q. I am repeatedly struck with the inconsistencies displayed in the behavior of some of our Catholics, supposedly prominent in church circles, in the area of observance of the eighth Commandment. They are regular communicants, but do not hesitate to rip reputations to shreds. Does not the Church still maintain that abortion is contingent on reparation of harm done?

These persons are intelligent and would hardly be guilty of originating vicious stories, yet they let themselves be dupes to carry and spread social garbage. Traced to their origins, these stories are usually found spawned in malice, ignorance, jealousy, misinformation, etc. Do they have no conception of the suffering and damage they cause?

A. Our examination of conscience continues.

You are correct in believing that the forgiveness of sin requires the reparation of damages caused by it — when such

LEGION OF DECENCY FILM RATINGS

A I — FILMS MORALLY UNOBJECTIONABLE FOR GENERAL PATRONAGE

Absent Minded
Apostrophe
Across the Bridge
Alamo
Alias Jesse James
All Hands On Deck
Battle of Britain
Beyond the Barrier
Big Gamble
Big Jeeter
Black Orchid
Black and Steel
Boy and the Pirates
Buchanan Rides Alone
Cast A Long Shadow
Capt. Jack
Carmen
Conspiracy of Hearts
Cossacks
Crash Landing
Days of Thrills and
Laughter
Denial in Chair
Desert Attack
Embezzled Heaven
Enemy from Space
Escape from Terror
Face in the Night
Fame of Fire
Fidelity
Flame Over India
Flaming Frontier
Flute and Arrow
For the Love of Mike
Francis and the Sea
Frontier Uprising
Gambler Wore A Gun
Gift of Love
Great Day
Gun of Navarone
Gunlight
Hand in Hand
Handle With Care
Heaven on Earth

A II — MORALLY UNOBJECTIONABLE FOR ADOLESCENTS AND ADULTS
All the Young Men
As the Sea Rages
Atlantis
Awakening Bat
Battle of the Sexes
Because They're Young
Bells Are Ringing
Beware of Children
Black Sunday
Blueprint for Robbery
Born to Be Loved
Brainwashed
But Not For Me
Bridge, The
Case of Evil
Canadians
Cat Burglar
City After Midnight
Counterplot
Crazy For Love
Dangerous Youth
Date With Disaster
Day of Fury
Deadly Companions
Enemy General
Dr. Blood's Coffin
Eye Witness
Face of a Fugitive
Fanny
Fearmakers
Flame Barrier
Floods of Fear
Four Ways Out
From Hell It Came
General Della Rovere
Gazebo
Giant Behemoth
Giant of Marathon
Gidgit Goes Hawaiian
Gold of 7 Saints
Goliath and the Dragon
Great Impersonation
Gunsmoke in Tucson

A III — MORALLY UNOBJECTIONABLE FOR ALL
Ada
All Fine
All Young Cannibals
All in Night's Work
Another Time, Another Place
Angel Wore Red
Angry Silence
Ask Any Girl
Back to The Wall
Best of Everything
Big Deal On
Madonna St.
Black Orpheus
Blast of Silence
Bonjour Tristesse
By Love Possessed
Captain's Table
Come September
Crimson Kimono
Crowded Sky
Dark At Top of Stairs
Day of the Outlaw
End of Innocence
Eve Wants To Sleep
Exodus
Facts of Life
Fast And Sexy
Fever in Blood
Five Golden Hours
Four Fast Guns
French Mistress
Grass Is Greener

B — MORALLY OBJECTIONABLE IN PART
Angel Baby
Back from the Dead
Beloved Infidel
Big Show
Bimbo The Great
Black Whip
Blood and Roses
Born Reckless
Bramble Bush
Breath of Scandal
Bride and the Beast
Butterfield 8
Can-Can
Carry On, Nurse
Carthage in Flames
Circus of Horrors
Crack in the Mirror
Cry For Happy
Curse of the Werewolf
Daddy-O
Desire in Dust
Dragstrip Girl
Edge of Fury
Eight Days of
The Week
Entertainer
Eather and The King
Female
Five Branded Women
Five Gates to Hell
Foxhole in Cairo
From Hell To Eternity
From the Terrace
Fugitive Kind
GI Blues
Girl in Room 13
Girl's Town
Godless Of Love
Go Naked In World
Goodbye Again
Happy Anniversary
High Hell
Bed of Grass
Breathless
Come Dance With Me
Expresso Bongo
Flesh Is Weak
Heroes and Sinners
Am A Camera
Lady Chatterley's
Love

SEPARATE CLASSIFICATION**
Anatomy of Murder
Circle of Deception
Crowning Experience
Girl of the Night
La Dolce Vita
Never Take Candy From A Stranger
Suddenly, Last Summer

(**A separate classification is given to certain films which, while not morally offensive, require some analysis and explanation as to protection to the uninformed against wrong interpretation and false conclusions.)
(Please clip and save this list. It will be published periodically.)

ADVICE FROM A FILM REVIEWER

Good Movies: To Promote Them, See Them

WASHINGTON (NC) — Catholics should support good movies at the box office as a means of increasing the number of such films, a National Legion of Decency official declared here.

Mrs. James F. Loomam of New York urged Catholics to be "more positive" in their approach to motion pictures. She also called on Catholics to cultivate their critical tastes by reading worthwhile books on films.

Mrs. Loomam is chairman of the motion picture department the International Federation of Catholic Alumnae, the Legion of Decency's official reviewing agency. She was in Washington for a screening of the 20th Century-Fox film "Francis of Assisi" held for several hundred nuns attending summer sessions at the Catholic University of America.

FILMS RECOMMENDED

She said in an interview that to encourage a positive approach toward movies, the legion has, since 1958, recommended Catholic Family patronage of "more than a dozen" films which it regards as artistically superior as well as having sound moral values. Among these are "The Inn of the Sixth Happiness," "The Last Angry Man," "Ben-Hur" and several Walt Disney pictures.

Mrs. Loomam sees reason for both optimism and pessimism regarding today's movie audiences. "I understand the public supported Fred Zinnemann's fine film, 'The Nun's Story,'" she said. "But there have been several others recently that did not draw the audiences they deserved — 'The Diary of Anne Frank,' 'Sunrise at Campobello' and 'The Sundowners.'"

DISCUSSION CLUBS

One important way in which Catholics are improving their critical tastes is by organizing film discussion clubs, she said. She cited such clubs at Georgetown and Notre Dame universities, at Mundelein College and in the Newark, N.J. archdiocese.

Mrs. Loomam also said that there are several excellent books dealing with motion pictures that can help Catholics to view films more intelligently. She recommended "The Image Industries" by Father William Lynch, S.J., "Censorship and the Catholic Viewpoint" by Father Harold Gardiner, S.J., Edward Fischer's "The Screen Arts" and "Movies, Morals and Art" by

Father Gardiner and Frank Getlein.

Within the last three or four years the task of reviewing films for the legion has become "10 times more difficult" than it was before, Mrs. Loomam stated. "The Motion Picture Production Code doesn't provide the protection it once did," she said. "Today's movies are very adult," she added, "and this means that they deal not merely with adultery but with such matters as homosexuality and lesbianism, matters that would never even have been considered for treatment on the screen a few years ago."

PATRONS BEING LOST

The film industry is alienating a sizable audience — the family trade — by its preoccupation with these shocking themes, Mrs. Loomam stated.

She expressed concern over the fact that morally objectionable movies are often aimed at teenage audiences. "Young actors or singers with large teenage followings are starred, and the story is slanted to the teenagers. And in many cases . . . we can't recommend these pictures even

for adults, much less for younger people."

Mrs. Loomam said that when the movie industry began stressing so-called "adult" themes three or four years ago, the legion expanded its reviewing staff to include male reviewers, most of whom are magazine film critics.

BOARD OF CONSULTORS

She added that the legion also has a board of consultors made up of both priests and laymen. The board's advice is sought on films whose moral values are more difficult to assess.

The grounds for placing a movie in the legion's "B" category have undergone some change since 1957, she declared. She pointed out that in that year the legion introduced a new "A-2" category, "for adults and adolescents," thereby giving itself more scope to deal with adult pictures.

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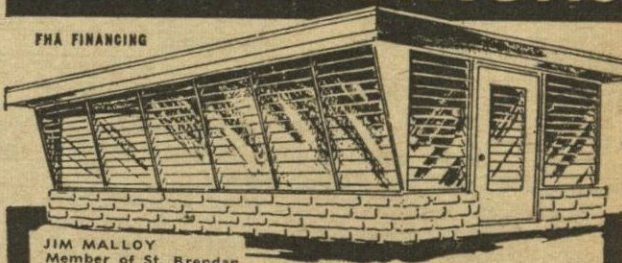
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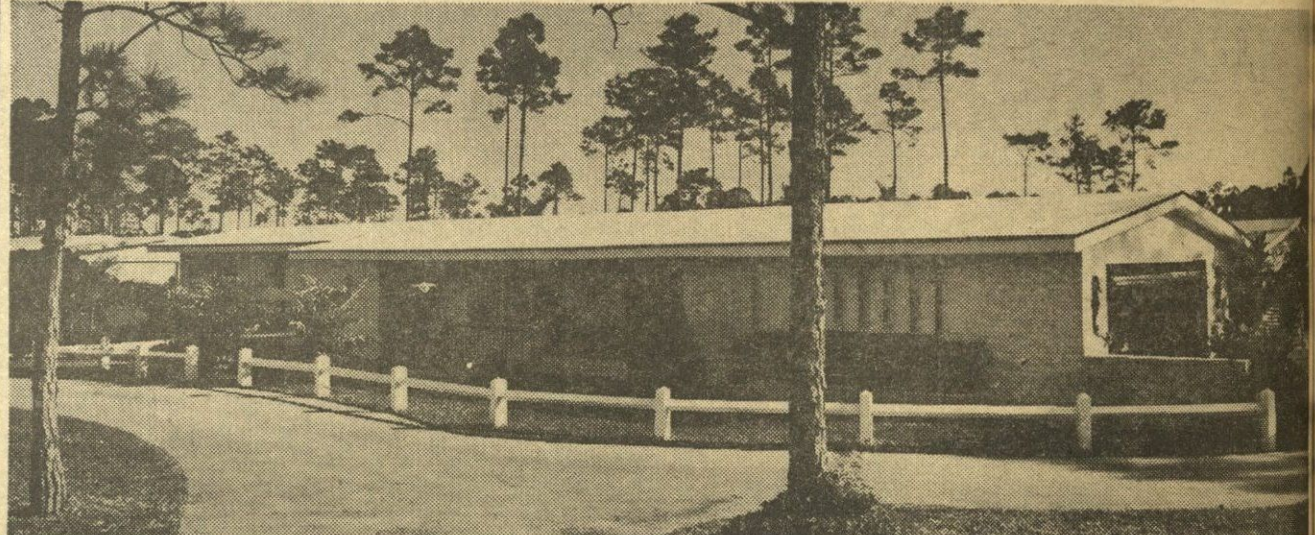
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home or SELL one -
PL 7-7883 eves - Sundays
CALVIN McCUTCHEN, Realtor PL 8-8921

HOMES FOR SALE - CAROL CITY
St. Monica's Parish - TRANSFERRED
Must sell 3 bedroom, 2 bath CBS,
screened porch, carporte, well and
pump. VA or FHA mortgage. NA 4-3301

HOMES FOR SALE - OPA LOCKA
SMALL DOWN PAYMENT
4 bedroom, 2 bath CBS
See 3110 N.W. 158th STREET
CALL OWNER MO 5-5161

HOMES FOR SALE - HIALEAH
Immaculate Conception Parish - 3
bedroom CBS, carporte, screened
porch, TWO utility rooms, low
down payment. Owner TU 7-0153

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BRAND NEW DUPLEX**
TWO bedrooms each unit, terrazzo
floors, tile baths, utility rooms etc.
OWNER MUST SELL!
Call MO 1-5597 OR WI 7-5765

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ONLY \$1000 DOWN
Lovely 3 bedroom CBS, kitchen
equipped PLUS other furniture.
IDEAL location. Price just \$11,500
H. Altschul, Realtor 3035 N.W. 12th Ave.
NE 5-7061 - Evenings CA 1-2334

ONLY \$395 DOWN
NO qualifying - Balance like rent!
St. Mary's Parish - Large 2 bedroom
home, large Florida room with
Cuban tile floor - total price -
(INCLUDING RENTAL UNIT) - \$8400!
This property is near our office.
CALL PL 1-2441 from 9 A.M. to 9 P.M.
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1760 N.W. 89th St. - IMMACULATE
2 bedroom CBS, completely furnished,
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conditioned den (could be 4th bed-
room). 21' living room, 17' dining
room - both carpeted. Fenced rear
yard, BBQ. MUST BE SOLD!
REDUCED TO \$10,750 - Terms
EDISON REALTORS, Call PL 1-2441

HOMES FOR SALE - S.W.
ST. BRENDAN'S PARISH - 3 bedroom
CBS, white tile roof, screened
porch, awnings, storm shutters,
fenced yard with mature fruit trees,
quiet neighborhood, NO thru streets,
FHA terms, \$400 DOWN, \$85 month.
7365 S.W. 34th St. MO 7-6949

TWO bedroom, fruit trees, 2 1/2 acres,
well, softening system, near
schools. OWNER CA 6-4834

WATERFRONT - SPOTLESS
3 bedroom CBS, tile roof, screened
porch, hardwood floors, stove,
refrigerator, air conditioner,
nice neighborhood, walk to schools,
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bedroom, Florida room, fenced
yard, near schools, shopping
centers etc. FHA or 4% VA.
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ST. BRENDAN'S PARISH - 3 bedroom,
2 bath, Florida room, large living
room, dining area off kitchen -
with built-in oven & range, utility
room, carporte, fenced yard, FHA.
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TOTAL PRICE \$20,500. - To see
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bedroom, hardwood floors, fenced yd.
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School - 4 bedroom, 2 bath CBS,
NEW refrigerator, washer & dryer.
ALSO walk to Public Grade and
Junior High School. Call CA 1-8993
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OFFERED IN THIS ISSUE!**

Homes For Sale - S.W. (Cont'd)
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Dorothy B. Flynn, Realtor
7210 Red Rd. MO 7-2568 (24 hrs.)

HOMES FOR SALE - SOUTH MIAMI
5860 S.W. 85TH STREET
Lovely 3 bedroom, 2 bath family
home, just 2 blocks to Epiphany.
Enclosed garage, private 1/4 acre,
a PRIME S. Miami neighborhood.
\$22,900 total - with liberal terms.
Don Waite, Real Estate CE 5-2495

COUNTRY HOMES - SOUTH DADE
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bath CBS, POOL-PATIO, Central
Heating, Air Conditioner, ETC.
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HOMES FOR SALE - MIAMI BEACH
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3 bedrooms, 2 baths, maid's room &
bath PLUS beautiful Guest House
with 16 x 20 Florida room - 2 car
garage. CORNER \$30,000. Drive by
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HOMES FOR SALE - W. HOLLYWOOD
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COMPLETELY FURNISHED 2 bedroom,
CBS, Florida room, garage, walking
distance to St. Stephen's Church.
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HOME FOR SALE - BOYNTON BEACH
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Sunday Mass Timetable

ARCADIA: St. Paul, 10.	St. Brendan, 7, 8, 9:15, 10:30, 11:30, 12:30.
AVON PARK: Our Lady Of Grace, 8:30, 10.	St. Mary Chapel, 8:30, 9:30, 10:30 and 6 p.m. (Spanish).
BELLE GLADE: St. Philip Benizi, 10.	St. Michael, 6, 7, 8, 9 (Polish), 10 (Spanish), 11, 12:30 p.m., 6 p.m.;
BOCA GRANDE: Our Lady of Mercy, 10:15.	Dade County Auditorium, 9, 10:30, 12.
BOCA RATON: St. Joan of Arc, 7, 9, 11:45.	St. Peter And Paul, 6:15, 8, 9, 10, 11, 12, and (Spanish) 12:55.
BOYNTON BEACH: St. Mark, 8, 10, 11:30.	St. Timothy, (SW Senior High School), 8, 10.
CLEWISTON: St. Margaret, 8.	MIAMI BEACH: St. Francis de Sales, 7, 9, 11, 6 p.m.
COCONUT GROVE: St. Hugh, 8, 10.	St. Joseph, 7, 8, 9, 10, 11, 12.
CORAL GABLES: Little Flower, 6, 7, 8, 9, 10, 11, 11:30, 12:30.	St. Mary Magdalen, 8, 9, 10, 11, 12, and 6 p.m.
St. Thomas Aquinas Student Center, 9, 10:30, 12.	St. Patrick, 6, 7, 8, 9, 10, 11, 12:30 and 6 p.m.
DANIA: Resurrection, 8, 9, 10, 11.	MIAMI SHORES: St. Rose of Lima, 7, 8, 9, 10, 11, 12.
DELRAY BEACH: St. Vincent, 6:45, 8:30, 11.	MIAMI SPRINGS: Blessed Trinity, 6, 7:30, 8:30, 9:30, 10:30, 12 and 5:30 p.m.
FORT LAUDERDALE: Annunciation, 9:30.	MOORE HAVEN: (Women's Club), 10.
Queen of Martyrs, 7, 8, 9, 10, 11:30, 12:30, 6 p.m.	NAPLES: St. Ann, 6, 8, 10, 11.
St. Anthony, 6, 7, 8, 9:15, 10:30, 11:45.	NORTH DADE COUNTY: St. Monica (Carol City Junior High), 8, 10.
St. Bernadette, 8, 9, 10, 11.	NORTH MIAMI: Holy Family, 6, 7, 8, 9, 10, 11, 12, 6:30 p.m.
St. Clement, 8, 9, 10, 11:15, 12:30.	St. James, 7, 8, 9, 10, 11, 12.
St. Jerome, 8, 9:30, 11.	Visitation, 7, 8:30, 10, 11:30.
FORT LAUDERDALE BEACH: Blessed Sacrament Mission (Beachcomber Restaurant), 8, 9:30, 11.	NORTH MIAMI BEACH: St. Lawrence, 7, 9, 10, 11, 12:15.
St. Pius, 8, 10, 11, 12.	NORTH PALM BEACH: St. Clare, 7, 8:30, 10, 11:30.
St. Sebastian (Harbor Beach), 8, 9:30, 11.	OKEECHOBEE: Sacred Heart, 9.
FORT MYERS: St. Francis, 7, 8, 10, 11.	Boys School, 11.
FORT MYERS BEACH: Ascension, 8.	OPA LOCKA: Our Lady of Perpetual Help, 7, 8, 9, 10, 11:30.
FORT PIERCE: St. Anastasia, 7, 12.	St. Philip, (Bunche Park), 9.
Auditorium, 9, 10:30.	PAHOKEE: St. Mary, 11:30.
HALLANDALE: St. Matthew, 6:30, 8, 9, 10, 11, 12.	PALM BEACH: St. Edward, 7, 9, 12.
HIALEAH: Immaculate Conception, 6, 9, 10:30, 6:30 p.m.	PERRINE: Holy Rosary, 7, 8, 9:30, 10:30, 12.
(City Auditorium), 8, 9:30, 11, 12:30.	PLANTATION: St. Gregory, 8, 10, 12.
St. John the Apostle, 6, 8, 9, 10, 11, 12, and 5 p.m.	POMPANO BEACH: Assumption, 7, 8, 9:30, 11, 12:15.
HOBE SOUND: St. Christopher, 7, 9.	St. Elizabeth, 8, 9, 11, 12.
HOLLYWOOD: Annunciation, (Madonna Academy), 8, 9, 10, 11:30.	POMPANO SHORES: St. Coleman, 7, 8, 9:30, 11, 12:15.
Little Flower, 6, 7, 8, 9, 10, 11, 12.	PORT CHARLOTTE: St. Charles Borromeo, 7:30, 9:30, 11.
Nativity, 7:15, 8:30, 9:30, 10:30, 11:30, 12:30.	PUNTA GORDA: Sacred Heart, 7:30, 9, 11.
St. Bernadette, 8, 9, 10, 11.	RICHMOND HEIGHTS: (Martin Elementary School), 9.
St. Stephen, 7, 8, 9, 10, 11, 12:15 and 7 p.m.	RIVIERA BEACH: St. Francis, 7, 8, 10:30, 11:30.
HOMESTEAD: Sacred Heart, 6:30, 8, 9:15, 11:30.	SEBASTIAN: St. William Mission, 8 a.m.
IMMOKALEE: Lady of Guadalupe, 11.	SEBRING: St. Catherine, 7, 8:30, 10.
INDIANTOWN: Holy Cross, 7:45.	SOUTH MIAMI: Epiphany, 6:30, 8, 9, 10, 11, 12.
JUPITER: St. Jude (Salhaven), 7:30, 9.	St. Thomas (South Miami Jr. High School, 6750 SW 60th St.), 8, 10, 11.
KEY BISCAYNE: St. Agnes, 7, 8:30, 11.	STUART: St. Joseph, 7:15, 8:30, 10:30.
LABELLE: Mission, 9.	VERO BEACH: St. Helen, 7:30, 9, 11.
LAKE WORTH: Sacred Heart, 6, 7, 8, 9:15, 10:30, 11:30.	WAUCHULA: St. Michael, 8.
St. Luke, 7, 8:30, 10 and 11:30.	WEST PALM BEACH: Blessed Martin, 9:30.
MARGATE: St. Vincent, 8, 10, 11:30.	Holy Name, 7, 9, 10:30, 12.
MIAMI: The Cathedral, 6, 7, 8, 9, 10, 11, 12.	St. Ann, 6, 7, 8, 9, 10, 11, 12.
Corpus Christi, 6, 7, 8, 9, 10, 11, 12, 12:55 (Spanish).	St. Juliana, 6:30, 8, 9, 10, 11, 12, and 5:30 p.m.
Gesu, 5, 6, 7, 8, 9, 10, 11, 11:30, 12, 12:30.	ON THE KEYS
Holy Redeemer, 7, 10.	BIG PINE KEY: St. Mary of Pines, 10:30.
International Airport (International Hotel), 7:15 (Sundays and Holydays).	MARATHON: San Pablo, 6:30, 8:30.
Lady of Missions, 7, 8:30.	KEY WEST: St. Mary, 6, 7, 8:30, 10.

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REPRESENTING FLORIDA at "Girls Nation" in Washington, D.C., will be Miss Judith McManus of St. Francis of Assisi parish, Riviera Beach, selected from more than 200 young women.

Riviera Beach Girl Florida Delegate To 'Girls Nation'

RIVIERA BEACH — Miss Judith Ann McManus of St. Francis of Assisi parish has been Chosen to represent Florida at "Girls Nation" in Washington, D.C. from July 30 to Aug. 5.

A daughter of Mr. and Mrs. Frank A. McManus, Judy is a senior at St. Ann High School, West Palm Beach, where she is prefect of Our Lady's Sodality

and a member of the Junior Rosary Altar Society.

She was chosen from 263 girls at Girls State to attend the Washington conferences and is sponsored by the Palm Beach Unit 12 of the American Legion Auxiliary.

A few months ago Judy was elected secretary - treasurer of the Florida Chapter of the National Honor Society. She is also a counselor in the Juniorettes of the Catholic Daughters of America and donates her services on Sundays in the nursery at her parish church, as well as serving as spiritual chairman of the CYO.

Missal Guide

July 23 — Ninth Sunday after Pentecost. Mass of the Sunday, Gloria, Credo, preface of the Trinity.

July 24 — Ferial Day. Mass of the preceding Sunday without Gloria and Credo, second prayer of St. Christina, Virgin and Martyr, common preface. Also allowed is the Mass of St. Christina, Virgin and Martyr, Gloria, second prayer of the ferial day, common preface.

July 25 — St. James Apostle. Mass of the feast, Gloria, second prayer of St. Christopher, Martyr, common preface.

July 26 — St. Anne, Mother of the Blessed Virgin Mary. Mass of the feast, Gloria, common preface.

July 27 — Ferial Day. Mass of the preceding Sunday without Gloria and Credo, second prayer of St. Pantaleon, Martyr, common preface. Also allowed is the Mass of St. Pantaleon, Martyr, Gloria, second prayer of the ferial day, common preface.

July 28 — St. Nazarius and St. Celsus, Martyrs, St. Victor I, Pope and Martyr, St. Innocent I, Pope and Confessor. Mass of the feast, Gloria, common preface.

July 29 — St. Martha, Virgin. Mass of the feast, Gloria, second prayer of St. Felix and Companion Martyrs, common preface.

July 30 — Tenth Sunday after Pentecost. Mass of the Sunday, Gloria, Credo, preface of the Trinity.

2 Films On Missions Produced For Maryknoll

NEW YORK (NC) — Two new films, "Dateline Orient," and "Man With A Mission," have been produced by World Horizon Films for the Maryknoll Fathers.

The two are combined into a single half-hour film, part of a series of eight motion pictures on the people of the Far East filmed on location by Father Albert J. Nevins, M.M., editor of Maryknoll magazine.

Israeli Official Defends Jews in Christian Schools

JERUSALEM (NC) — Israeli Minister of Education Abba Eban said here it would be undemocratic to forbid Jewish parents to send their children to Christian mission school and churches.

The Education Minister spoke following a wave of anti-Christian feeling caused by the trial here of Adolf Eichmann, former Nazi official charged with the murder of millions of Jews during World War II.

CYO Plans Fashion Show

PERRINE — A fashion show will be sponsored by the CYO of Our Lady of the Holy Rosary Parish on Aug. 2 at the South Miami Heights Cabana Club starting at 1 p.m.

Exiles Of Captive Nations Hear Reds Scored In N.Y.

NEW YORK (AP) — Auxiliary Bishop James H. Griffiths of New York denounced "the political bastardy" of the East German regime in a sermon at St. Patrick's Cathedral here.

Preaching at a Solemn Mass in commemoration of Captive Nations Week, the Bishop challenged the Soviet Union to "permit even one guaranteed free election in Eastern Germany or Poland or even in East Berlin, that showcase of despair."

Representatives of Eastern European exile organizations, holding the flags of their countries, stood in the central aisle of the cathedral during the Mass. The men and women, many in folk costumes, were welcomed in the name of Francis Cardinal Spellman, Archbishop of New York, who presided.

'TRAINED PARROTS'

The Cardinal's message to them asked that "God may bless your nations with freedom and independence from communist imperialism."

Speaking of "the 85,000,000 men, women and children" in Albania, Bulgaria, Czechoslovakia, Estonia, Hungary, Latvia, Lithuania, Poland and Rumania, Bishop Griffiths said:

"Delegates of six of these countries sit in the great hall of the (U.N.) General Assem-

bly, applauding or dissenting in unison like trained parrots. The remaining three people — Estonia, Latvia and Lithuania — denied even the name of marionettes, have already vanished down the Soviet maw.

"But all the while in the galleries, unbidden, stand pointing bony fingers of sation the indignant spectators the sovereign peoples raped their nationhood.

"Beside them, too, the disfigured, dismembered wraith of Eastern Germany it contemplates the tenth Soviet colony: the ersatz Democratic Republic, grim and grimy, unhappy and hungry; it awaits the Kremlin's move to legitimize its political bastardy, while daily thousands of hapless proletarians flee to liberty."

Pompano Knights Set Date For Mass, Meeting

POMPANO BEACH — Pompano Beach Council of Knights of Columbus will serve a Corporate Communion Sunday on July 30 at the Mass in St. Coleman Church.

At breakfast afterwards, Hill, grand knight, will serve master of ceremonies. Breakfast will be held at the Thatch Inn.

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Sunday Mass Timetable

ARCADIA: St. Paul, 10.

AVON PARK: Our Lady Of Grace, 8:30, 10.

BELLE GLADE: St. Philip Benizi, 10.

BOCA GRANDE: Our Lady of Mercy, 10:15.

BOCA RATON: St. Joan of Arc, 7, 9, 11:45.

BOYNTON BEACH: St. Mark, 8, 10, 11:30.

CLEWISTON: St. Margaret, 8.

COCONUT GROVE: St. Hugh, 8, 10.

CORAL GABLES: Little Flower, 6, 7, 8, 9, 10, 11, 11:30, 12:30. St. Thomas Aquinas Student Center, 9, 10:30, 12.

DANIA: Resurrection, 8, 9, 10, 11.

DELRAY BEACH: St. Vincent, 6:45, 8:30, 11.

FORT LAUDERDALE: Annunciation, 9:30.

Queen of Martyrs, 7, 8, 9, 10, 11:30, 12:30, 6 p.m.
St. Anthony, 6, 7, 8, 9:15, 10:30, 11:45.

St. Bernadette, 8, 9, 10, 11.
St. Clement, 8, 9, 10, 11:15, 12:30.
St. Jerome, 8, 9:30, 11.

FORT LAUDERDALE BEACH: Blessed Sacrament Mission (Beachcomber Restaurant), 8, 9:30, 11.
St. Pius, 8, 10, 11, 12.
St. Sebastian (Harbor Beach), 8, 9:30, 11.

FORT MYERS: St. Francis, 7, 8, 10, 11.

FORT MYERS BEACH: Ascension, 8.

FORT PIERCE: St. Anastasia, 7, 12. Auditorium, 9, 10:30.

HALLANDALE: St. Matthew, 6:30, 8, 9, 10, 11, 12.

HIALEAH: Immaculate Conception, 6, 9, 10:30, 6:30 p.m.
(City Auditorium), 8, 9:30, 11, 12:30.
St. John the Apostle, 6, 8, 9, 10, 11, 12, and 5 p.m.

HOBE SOUND: St. Christopher, 7, 9.

HOLLYWOOD: Annunciation (Madonna Academy), 8, 9, 10, 11:30.
Little Flower, 6, 7, 8, 9, 10, 11, 12.
Nativity, 7:15, 8:30, 9:30, 10:30, 11:30, 12:30.
St. Bernadette, 8, 9, 10, 11.
St. Stephen, 7, 8, 9, 10, 11, 12:15 and 7 p.m.

HOMESTEAD: Sacred Heart, 6:30, 8, 9:15, 11:30.

IMMOKALEE: Lady of Guadalupe, 11.

INDIANTOWN: Holy Cross, 7:45.

JUPITER: St. Jude (Salhaven), 7:30, 9.

KEY BISCAYNE: St. Agnes, 7, 8:30, 11.

LABELLE: Mission, 9.

LAKE WORTH: Sacred Heart, 6, 7, 8, 9:15, 10:30, 11:30.
St. Luke, 7, 8:30, 10 and 11:30.

MARGATE: St. Vincent, 8, 10, 11:30.

MIAMI: The Cathedral, 6, 7, 8, 9, 10, 11, 12.

Corpus Christi, 6, 7, 8, 9, 10, 11, 12, 12:55 (Spanish).

Gesu, 5, 6, 7, 8, 9, 10, 11, 11:30, 12, 12:30.

Holy Redeemer, 7, 10.
International Airport (International Hotel), 7:15 (Sundays and Holydays).
Lady of Missions, 7, 8:30.

St. Brendan, 7, 8, 9:15, 10:30, 11:30, 12:30.

St. Mary Chapel, 8:30, 9:30, 10:30 and 6 p.m. (Spanish).

St. Michael, 6, 7, 8, 9 (Polish), 10 (Spanish), 11, 12:30 p.m., 6 p.m.;
Dade County Auditorium, 9, 10:30, 12.
St. Peter And Paul, 6:15, 8, 9, 10, 11, 12, and (Spanish) 12:55.

St. Timothy, (SW Senior High School), 8, 10.

MIAMI BEACH: St. Francis de Sales, 7, 9, 11, 6 p.m.
St. Joseph, 7, 8, 9, 10, 11, 12.
St. Mary Magdalen, 8, 9, 10, 11, 12, and 6 p.m.
St. Patrick, 6, 7, 8, 9, 10, 11, 12:30 and 6 p.m.

MIAMI SHORES: St. Rose of Lima, 7, 8, 9, 10, 11, 12.

MIAMI SPRINGS: Blessed Trinity, 6, 7:30, 8:30, 9:30, 10:30, 12 and 5:30 p.m.

MOORE HAVEN: (Women's Club), 10.

NAPLES: St. Ann, 6, 8, 10, 11.

NORTH DADE COUNTY: St. Monica (Carol City Junior High), 8, 10.

NORTH MIAMI: Holy Family, 6, 7, 8, 9, 10, 11, 12, 6:30 p.m.
St. James, 7, 8, 9, 10, 11, 12.
Visitation, 7, 8:30, 10, 11:30.

NORTH MIAMI BEACH: St. Lawrence, 7, 9, 10, 11, 12:15.

NORTH PALM BEACH: St. Clare, 7, 8:30, 10, 11:30.

OKEECHOBEE: Sacred Heart, 9.
Boys School, 11.

OPA LOCKA: Our Lady of Perpetual Help, 7, 8, 9, 10, 11:30.
St. Philip, (Bunche Park), 9.

PAHOKEE: St. Mary, 11:30.

PALM BEACH: St. Edward, 7, 9, 12.
PERRINE: Holy Rosary, 7, 8, 9:30, 10:30, 12.

PLANTATION: St. Gregory, 8, 10, 12.

POMPANO BEACH: Assumption, 7, 8, 9:30, 11, 12:15.

St. Elizabeth, 8, 9, 11, 12.

POMPANO SHORES: St. Coleman, 7, 8, 9:30, 11, 12:15.

PORT CHARLOTTE: St. Charles Borromeo, 7:30, 9:30, 11.

PUNTA GORDA: Sacred Heart, 7:30, 9, 11.

RICHMOND HEIGHTS: (Martin Elementary School), 9.

RIVIERA BEACH: St. Francis, 7, 8, 10:30, 11:30.

SEBASTIAN: St. William Mission, 8 a.m.

SEBRING: St. Catherine, 7, 8:30, 10.

SOUTH MIAMI: Epiphany, 6:30, 8, 9, 10, 11, 12.

St. Thomas (South Miami Jr. High School, 6750 SW 60th St.), 8, 10, 11.

STUART: St. Joseph, 7:15, 8:30, 10:30.

VERO BEACH: St. Helen, 7:30, 9, 11.

WAUCHULA: St. Michael, 8.

WEST PALM BEACH: Blessed Martin, 9:30.

Holy Name, 7, 9, 10:30, 12.

St. Ann, 6, 7, 8, 9, 10, 11, 12.

St. Juliana, 6:30, 8, 9, 10, 11, 12, and 5:30 p.m.

ON THE KEYS

BIG PINE KEY: St. Mary of Pines, 10:30.

MARATHON: San Pablo, 6:30, 8:30.

KEY WEST: St. Mary, 6, 7, 8:30, 10.

PLANTATION KEY: San Pedro, 6:30, 9, 11.



REPRESENTING FLORIDA at "Girls' Nation" in Washington, D.C., will be Miss Judith McManus of St. Francis of Assisi parish, Riviera Beach, selected from more than 200 young women.

Riviera Beach Girl Florida Delegate To 'Girls Nation'

RIVIERA BEACH — Miss Judith Ann McManus of St. Francis of Assisi parish has been Chosen to represent Florida at "Girls Nation" in Washington, D.C. from July 30 to Aug. 5.

A daughter of Mr. and Mrs. Frank A. McManus, Judy is a senior at St. Ann High School, West Palm Beach, where she is prefect of Our Lady's Sodality

and a member of the Junior Rosary Altar Society.

She was chosen from 263 girls at Girls State to attend the Washington conferences and is sponsored by the Palm Beach Unit 12 of the American Legion Auxiliary.

A few months ago Judy was elected secretary - treasurer of the Florida Chapter of the National Honor Society. She is also a counselor in the Juniors of the Catholic Daughters of America and donates her services on Sundays in the nursery at her parish church, as well as serving as spiritual chairman of the CYO.

Missal Guide

July 23 — Ninth Sunday after Pentecost. Mass of the Sunday, Gloria, Credo, preface of the Trinity.

July 24 — Ferial Day. Mass of the preceding Sunday without Gloria and Credo, second prayer of St. Christiana, Virgin and Martyr, common preface. Also allowed is the Mass of St. Christina, Virgin and Martyr, Gloria, second prayer of the ferial day, common preface.

July 25 — St. James Apostle. Mass of the feast, Gloria, second prayer of St. Christopher, Martyr, common preface.

July 26 — St. Anne, Mother of the Blessed Virgin Mary. Mass of the feast, Gloria, common preface.

July 27 — Ferial Day. Mass of the preceding Sunday without Gloria and Credo, second prayer of St. Pantaleon, Martyr, common preface. Also allowed is the Mass of St. Pantaleon, Martyr, Gloria, second prayer of the ferial day, common preface.

July 28 — St. Nazarius and St. Celsus, Martyrs, St. Victor I, Pope and Martyr, St. Innocent I, Pope and Confessor. Mass of the feast, Gloria, common preface.

July 29 — St. Martha, Virgin. Mass of the feast, Gloria, second prayer of St. Felix and Companion Martyrs, common preface.

July 30 — Tenth Sunday after Pentecost. Mass of the Sunday, Gloria, Credo, preface of the Trinity.

2 Films On Missions Produced For Maryknoll

NEW YORK (NC) — Two new films, "Dateline Orient," and "Man With A Mission," have been produced by World Horizon Films for the Maryknoll Fathers.

The two are combined into a single half-hour film, part of a series of eight motion pictures on the people of the Far East filmed on location by Father Albert J. Nevins, M.M., editor of Maryknoll magazine.

Israeli Official Defends Jews in Christian Schools

JERUSALEM (NC) — Israeli Minister of Education Abba Eban said here it would be undemocratic to forbid Jewish parents to send their children to Christian mission school and churches.

The Education Minister spoke following a wave of anti-Christian feeling caused by the trial here of Adolf Eichmann, former Nazi official charged with the murder of millions of Jews during World War II.

CYO Plans Fashion Show

PERRINE — A fashion show will be sponsored by the CYO of Our Lady of the Holy Rosary Parish on Aug. 2 at the South Miami Heights Cabana Club starting at 1 p.m.

Exiles Of Captive Nations Hear Reds Scored In N.Y.

NEW YORK (AP) — Auxiliary Bishop James H. Griffiths of New York denounced "the political bastardy" of the East German regime in a sermon at St. Patrick's Cathedral here.

Preaching at a Solemn Mass in commemoration of Captive Nations Week, the Bishop challenged the Soviet Union to "permit even one guaranteed free election in Eastern Germany or Poland or even in East Berlin, that showcase of despair."

Representatives of Eastern European exile organizations, holding the flags of their countries, stood in the central aisle of the cathedral during the Mass. The men and women, many in folk costumes, were welcomed in the name of Francis Cardinal Spellman, Archbishop of New York, who presided.

'TRAINED PARROTS'

The Cardinal's message to them asked that "God may bless your nations with freedom and independence from communist imperialism."

Speaking of "the 85,000,000 men, women and children" in Albania, Bulgaria, Czechoslovakia, Estonia, Hungary, Latvia, Lithuania, Poland and Rumania, Bishop Griffith said:

"Delegates of six of these countries sit in the great hall of the (U.N.) General Assem-

bly, applauding or dissenting in unison like trained parrots. The remaining three people — Estonia, Latvia and Lithuania — denied even the name of marionettes, have already vanished down the Soviet maw.

"But all the while in the galleries, unbidden, stand pointing bony fingers of accusation the indignant spectators the sovereign peoples raped from their nationhood.

"Beside them, too, stand the disfigured, dismembered wreath of Eastern Germany: it contemplates the tenth colony: the ersatz Democratic Republic, grim and grimy, unhappy and hungry; it awaits the Kremlin's move to legitimize its political bastardy, while daily the sands of hapless proletarians flee to liberty."

Pompano Knights Set Date For Mass, Meet

POMPANO BEACH — Pompano Beach Council of Knights of Columbus will serve a Corporate Communion Sunday on July 30 at the 8 a.m. Mass in St. Coleman Church.

At breakfast afterwards, Hill, grand knight, will serve master of ceremonies. The breakfast will be held at the Ver Thatch Inn.

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Deaths in Diocese

Frank B. Vasey
Mass of Requiem was celebrated in St. Patrick's Church for Frank B. Vasey, 84, of 800 Biscayne St. He came here 36 years ago from Pittsburg, and is survived by his wife, Bertha.
King Funeral Home had charge of arrangements.

Mrs. Minnie H. Geiger
Requiem Mass was offered in Gesu Church for Mrs. Minnie H. Geiger, 84, of 51 SW 10th St. She came here 41 years ago from Indiana Harbor, Ind., and is survived by two step-daughters, including Mrs. Wilfred Twist.
Van Orsdel Mortuaries was in charge of arrangements.

Walter E. McSherry
Requiem Mass was celebrated in Visitation Church for Walter E. McSherry, 51, of 20130 NW 13th Ct. Surviving are his wife, Marjorie; a son, Dennis; and two sisters.

Thomas Balone
Mass of Requiem was celebrated in St. Rose of Lima Church for Thomas Balone, 77, of 14665 Garden Dr. Rosary Services were held in Van Orsdel's Gragny Road Mortuary, which had charge of arrangements.
Mr. Balone is survived by a son, Norman T.

Louis B. Poole
Mass of Requiem was celebrated in Holy Rosary Chapel of Veterans Administration for Louis B. Poole, 70, of 721 NE 14th Ter. He is survived by his wife, Raughna; and a sister, Mrs. Pat Ross.
Van Orsdel Mortuaries was in charge of arrangements.

Mrs. Martha Fayad
Requiem Mass was offered in Corpus Christi Church for Mrs. Martha Fayad, 71, of 637 NW 36th St. She came here 12 years ago from New York, and is survived by a son, Michael, and four grandchildren.

Frederick C. Reilly
WEST PALM BEACH — Requiem Mass was celebrated in St. Ann Church for Frederick Charles Reilly, 73, of 301 N. Dixie. He came here 13 years ago from Philadelphia, and was a member of the Holy Name Society and of the Passionist Laymen's Retreat League. He is survived by a brother; and a sister, Mrs. Mae Schreiber.

Raymond Lee Osbourne
WEST PALM BEACH — Mass of Requiem was offered in St. Juliana Church for Raymond Lee Osbourne, 79, of 915 Forest Hill Blvd.

Frederick A. Christ
RIVIERA BEACH — Requiem Mass was offered in St. Francis of Assisi Church for Frederick A. Christ, 66, of 237 W. 28th St.

Dennis J. Cassidy
Mass of Requiem will be offered today (Friday), in Immaculate Conception Church, Hialeah, for Dennis J. Cassidy, 59, of 9545 NW 32nd Pl. He came here six years ago from New York, and is survived by three brothers, including John L.
Van Orsdel Mortuaries was in charge of arrangements. Burial was in Our Lady of Mercy Cemetery.

Mrs. Mercedes Lawton
Requiem Mass was celebrated in SS. Peter and Paul Church for Mrs. Mercedes Lawton, 86, of 701 SW Fifth St. She came here seven months ago from Cuba, and is survived locally by a grandson, William Lawton.
Burial was in Our Lady of Mercy Cemetery.

Mrs. Norah I. Audas
Mass of Requiem will be offered in St. Brendan Church at 9:30 a.m. today (Friday), for Mrs. Norah I. Audas, 32, of 11319 SW 44th St. She came here six years ago from Bellevue, Ill. Survivors include her husband, Thomas; and a sister, Mrs. Kathryn G. Venberg.
The G.D. Peden Funeral Home had charge of arrangements.

Joseph E. Smiley
Requiem Mass was offered in St. Mary Cathedral for Joseph E. Smiley, 65, of 279 NW 57th St. He came here 20 years ago from Ohio. Surviving are his wife, Esther M.; two sons, Joseph and Andrew; three daughters, Mrs. Rosemary Jones, Mrs. Lorraine Woods and Mrs. Margaret Smith; three brothers; a sister, and 10 grandchildren.

Mrs. Mary A. Lynch
Requiem Mass was celebrated in St. Hugh Church for Mrs. Mary A. Lynch, 92, of 3265 Franklin Ave. She came here 38 years ago from Brockton, Mass. Survivors are three sons, John E. Joseph M. and Charles R.; six grandchildren; and four great-grandchildren.
Abern-Plummer Funeral Home was in charge of arrangements.

Mrs. Rosilie Lorette
Requiem Mass was offered in St. Rose of Lima Church for Mrs. Rosilie Lorette, 94, of 10801 NE Second Ave. She came here 11 years ago from New York, and is survived by four daughters, Mrs. Bertha L. Castro, Miss Elinora Lorette, Mrs. Alice O'Brien and Mrs. Eva Healey; three sons; two grandchildren; and three great-grandchildren.
Van Orsdel Mortuaries was in charge of arrangements.

Mrs. Gladys E. Kerins
PALM BEACH — Mass of Requiem was offered in St. Ann Church, West Palm Beach, for Mrs. Gladys Elizabeth Kerins, 47, of 455 N. County Rd. She came here 13 years ago from Fall River, Mass. Survivors include a daughter, Mrs. Jean E. Paris, and her father, Martin J. Mooney.

Louis (Ludwick) Mikula
Mass of Requiem was celebrated in Gesu Church for Louis (Ludwick) Mikula, 70, of 113 NE 12th St., a retired blacksmith.
He came here 12 years ago from Buffalo, N. Y. Survivors include a brother, and several nieces and nephews.
Burial was in Our Lady of Mercy Cemetery, with the King Funeral Home in charge.

Ronald J. Beaton
CORAL GABLES — Requiem Mass was offered in Little Flower Church for Ronald J. Beaton, 88, of 1225 Alhambra Cir. His son, Father Finlay Beaton, was the celebrant.
Mr. Beaton came here 36 years ago from Cleveland, and was a member of the Knights of Columbus. Surviving are three daughters, Margaret, Catherine and Cecilia; two other sons including Ronald A.; 10 grandchildren; and five great-grandchildren.

Harold S. Knowlton
CORAL GABLES — Requiem Mass was celebrated in SS. Peter and Paul Church for Harold S. Knowlton, 63, of 3508 Monrovia St. He came here 15 years ago from Milwaukee, Wis. Surviving are his mother, Mrs. Alice Knowlton; two daughters; a son; and a sister, Mrs. Louise Wilkinson.
Van Orsdel Mortuaries had charge of funeral arrangements.

Rocco Joffre
Mass of Requiem was celebrated in SS. Peter and Paul Church for Rocco Joffre, 68, of 1063 SW Second St. Born in Italy, Mr. Joffre had lived in Miami since 1925. He is survived by his wife, Mary; a daughter, Marie; two sons, Dr. Anthony Joffre and Dr. Roch Joffre; and a brother, Joseph.

Donald A. Baal
CUTLER RIDGE — Requiem Mass was celebrated in Holy Rosary Church, Perrine, for Donald Andrew Baal, 37, of 8930 Caribbean Blvd. He came here seven years ago from Hollis, N. Y., and was a member of the Holy Name Society. Surviving are his wife, Marjorie; a son, James; four daughters, Maurine, Donna, Carol and Eileen; and a sister, Mrs. Elizabeth Sander.
Burial was in Our Lady of Mercy Cemetery, with the G. D. Peden Funeral Home in charge.

John F. Kenney
Mass of Requiem was celebrated in Corpus Christi Church for John Francis Kenney, 43, of 1485 NW 40th St. A second Requiem Mass was offered in Beverly, N. J. Mr. Kenney came here from Beverly 13 years ago. He is survived by his wife, Mary; and two daughters, Phyllis Ann and Patricia.
Rosary services were held in the G. D. Peden Funeral Home, which had charge of local arrangements.

Margaret E. Rackow
Requiem Mass will be celebrated in Chicago Saturday for Mrs. Margaret E. Rackow, 60, of 646 NE 70th St. A member of St. Mary Cathedral Parish, she came here nine years ago from Chicago, and is survived by her husband, George; a sister; and two brothers.
Edward F. McHale and Sons Funeral Home are in charge of local arrangements.

Frank J. Hubbard
Mass of Requiem was offered in St. Mary Cathedral for Frank J. Hubbard, 80, of 290 NE 51st St. He came here 15 years ago from East Orange, N. J., and is survived by his wife, Ethyl.
Rosary services were held in the Edward F. McHale and Sons Funeral Home, which had charge of arrangements.

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A THOUGHT FOR TODAY

By: Gaither D. Peden, Jr.

The following is an old Arabic apothegm entitled "MEN ARE FOUR":

He who knows not and knows not he knows not, he is a fool — shun him;

He who knows not and knows he knows not, he is simple — teach him;

He who knows and knows not he knows, he is asleep — wake him;

He who knows and knows he knows, he is wise — follow him!

We all know, of course, the great shock involved in the loss of a loved one. At such time it is wise to rely on the comfort and understanding of a complete service that attends to all details. Services, complete in every respect, are available at G. D. PEDEN FUNERAL HOME, Catholic Funeral Home, 8231 Bird Road. Ambulance Service. Phone CA 6-8111.

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